


# Central-Blatt and Social Justice

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## Social Reconstruction

### II.

#### *The Bonds Which Unite the Human Family* (1.)

No assertion to the contrary can destroy the elementary fact that through man's social nature the mighty Himself has bound together the human individuals by natural bonds of rights and duties. Furthermore, all men are of the same Divine origin, and all are therefore specifically one. It follows that these bonds stretch beyond the boundaries of countries or national units. Between citizens of different nations as well as between those of the same country the duties of honesty and justice, and above all, the rights to life and freedom obtain with the same cogency; and as a matter of fact, they are universally recognized and observed. Nor is the distinction made that these bonds of duties and rights bind only individuals to individuals, not however a physical to a moral person, whether this moral person is a private corporation or a political entity.

Thus the common persuasion of mankind gives evidence to the fact that the law, which is usually called the private international law, is imposed on man by human nature, prior to any form of agreement among nations, or that it is a natural law. Therefore, when one of their fellow citizens is robbed or murdered in a foreign country, people do not require whether or not an agreement had been made previously between the two countries to the effect that such acts are unlawful, before clamoring for indemnification.

If we are thus forced to admit natural international laws of a private nature, it is very difficult to understand why modern political and social theory, and why above all modern practical politics refuse to accept similar laws of a public kind, laws which differ from the former, in as far as they protect nations instead of individuals against other nations. The arrogant rejection of such laws, based on a derisive hint at antiquated ideas, is no valid refutation. These opponents have attempted the same bold denial of all natural laws of a moral character. But far from convincing mankind of the correctness of their views, they themselves were so strongly influenced by these true bonds of humanity that they were the first to appeal to these rejected natural laws and duties when their disregard or rejection of them brought injury to them personally.

Furthermore, we cannot help accusing the enemies of the natural international law of great

inconsistency. Upon careful reflection it becomes plain that only the natural law can give stability to contracts among nations, as well as among individuals. This stability is of even greater importance among moral persons than among physical persons for the obvious reason that such persons often differ greatly one from the other in strength, ability or experience. To argue, therefore, that of itself a contract is not binding at all, because the contracting moral persons are nations, does not harmonize with any laws of sound reasoning and logic. It is clearly absurd and most dangerous to make the stability depend on the good-will of the stronger power, as it ultimately does according to such teaching, and it makes of national agreements but little more than a farce. Let us suppose that the two nations include in the contract made a clause guaranteeing its stability, what sanction is there for the stability agreed on? It is clear then that we are unable to uphold the sanctity of international contracts without the assumption of at least one natural international law. And if one must exist, the whole argument of the opponents falls to the ground.

We are told, that natural international laws are unnecessary, and that the instinct of self-preservation will lead nations to adopt international agreements; while, on the other hand, purely natural international laws are of no avail without positive agreements, without positive acceptance and a positive sanction. But who would conclude that no natural laws exist, because the perversity of man may refuse to accept them? Furthermore, the natural international law does lend strength to the positive law by attaching to it the higher sanction of moral obligation, or by imposing on the conscience of nations or of their representatives this obligation of singular strength. Undoubtedly, the instinct of self-preservation is as strong in nations as in man. But not less strong is the spirit of selfishness. Even where, therefore, self-preservation is not in question, selfishness will, under the guise of an agreement, seek its own greater advantage through intimidation and diplomacy. Nothing but an impartial international natural law can in such a situation protect both parties, the weaker as well as the stronger, the uncivilized nation no less than the civilized, and the newly established political unit, struggling towards independence, as surely as the dominating countries, which have long ago reached the heights of independence, civilization and influence.

Thus we arrive at the conclusion that international agreements, which are not controlled by a



natural international law, are verily but scraps of paper for one nation, and are the death warrant for the weaker nation, to which they were forced by the threat of bayonets to accede. They may be good or bad and will more often be onesidedly than mutually advantageous. Not unfrequently they will be only partially free; at times they will even be forced by intimidation. Evidently without a natural law these contracts may be made and unmade at the pleasure of the stronger nations. Is it unfair on our part to suspect that it is for this reason liberal science and liberal politics have rejected the restraining law? It stands to reason that there must be a regulating, impartial norm, or that there must be a natural international law.

Lastly, those who admit natural laws, but only among individuals, must answer the question, whether international natural laws are not of even greater necessity. After all, the rights of individuals to life, liberty and property are protected by the higher authority of the state. But no such authority, possessing corresponding power, holds its protecting hand over the entire human family. To deny the existence of natural international laws implies, in the last instance, international anarchy.

No one admitting the existence of an all wise God, the Creator and Father of the race, can believe that He created man dependent on mankind no less than on man, family and state for the advancement in civilization, and thereby for the growth in His own image, and that He neglected to shield him against international anarchy, a worse enemy to civilization even than the terror of national anarchy.

We fear, we may have dwelt too long on the defence of natural international laws. Every solidarist builds upon true philosophy and ethics. But the School, which reaches back to the days of Aristotle, and which preserved and clarified the truths of old in the days of scholasticism, and continued to perfect the system down to our own days, with one voice acclaims such laws. Only in our modern days, after the error of liberalism had infected philosophy as well as human affairs, did its devotees lapse into the logical sequence of denying natural international laws. Simultaneously did liberalistically-minded rulers or authorities seek to rid themselves of the bonds of laws which check selfish desire. Their number is great, and the end of this pernicious propaganda is not as yet.

As is well known, sound philosophy distinguishes between physical and moral persons. It considers the one kind as well as the other bound together by natural rights and duties. Thus we obtain a vantagepoint from which we can logically develop the contents of the natural international laws.

In general we may state that, like men, societies and nations are held together by bonds of justice and charity. The duties of justice applied to men comprise due respect for life, liberty and property. Applying this division to nations, we draw the inference that each nation, unless it forfeits these

rights by causing them to conflict with the same or higher rights of others, has a natural right to national existence, national freedom and national ownership. Let us study briefly what this assertion implies.

A country's right of existence implies the right and duty of self-preservation. We behold thus condemned the supreme right of nationality, a right which is so much insisted on by modern writers and politicians. It has caused many an unjust war and it drew not a few nations into the World War. Allied nations, like Austria and Italy, were thereby secretly turned against each other. As Panslavism, it kept Eastern Europe and especially the Balkan in continued fermentation. The principle of nationalism is a breeder of conflict.

Theoretically, the unrestricted right of nationalism must also be condemned. The fact is that in consequence of historical development the terms people and nation are not always co-extensive. Sometimes various nationalities have formed a political unit for hundreds of years, with the united consent of all concerned. In such cases nations cannot of a sudden claim the right of political independence or unity, least of all attain to them by force, or assisted by interested outside parties. The nation is not a moral person in such cases, and in consequence it has no rights. The insistence on this principle is the more unjust when circumstances make a political self-preserving unit impossible. Is it necessary to say that such attempts at separation, as a rule, only cover hidden desires of aggression and conquest, or of political chicanery?

The right of existence includes, furthermore, the right of independence, which latter cannot be lost except through coming in conflict with other prior or higher rights, in which there is no other escape from the conflict. Likewise, it includes the right of territorial integrity and of peaceful existence under the same condition. Again, all these rights presuppose the right of using efficacious means of self-preservation. In consequence a country has the right to train a sufficiently strong army, to build a fleet necessary for its protection, or to construct fortifications. It also has the right to go to war under certain conditions. But all these rights connected with existence are no justification for menacing militarism. The preparedness for war must be remote and defensive. Military preparations of such a nature, as to cause in others the fear of threatening injury or oppression, are in no way justified, being clearly outside the right of existence. Thus, mobilization, undertaken for the sole purpose of intimidation, or even the marshalling of strong forces on the frontier, without great provocation on the part of the neighboring nation, are absolutely unjust.

W. J. ENGELN, S. J.

We must come together face to face in little groups wherever any deficiency is said to exist. This is the secret of co-operation, and it is also the way of best human progress. It has been the way of great teachers.—L. H. Bailey in *York State Rural Problems*.



## Habit Inhibition and Religious Sanctions

### *Is Professor Ross Consistent and Dependable?*

During a recent stay in Cleveland, Ohio, Professor Edward A. Ross, the well-known sociologist, of the University of Wisconsin, granted a reporter in the Cleveland Plain Dealer an interview, which was printed in that paper together with the gist of an address delivered on the same day. Speaking to the newspaper man he said, he deplored the alarming fact "that a weakening of restraint between the sexes has occurred throughout the country, and that 600 sociologists of the United States were united in the opinion that a rapid deterioration of the race will follow unless some way can be found to build up the barriers of restraint again."

Professor Ross blames the modern dances, the movies, extravagant living, late marriages and the divorce evil for the condition described. He says that we tolerate movies "that show things to children that would not be tolerated in printed form, and which the United States government would not pass through the mails." He advocates movie censorship for at least the young; simple and frugal living as an aid to earlier and more successful marriages. If we except his advocating "limitation of families," or birth control, we must praise Professor Ross for his censures, for we, as a people, deserve them, as well as for the remedies suggested, for they offer at least a partial solution for this important problem.

On the evening of the same day Professor Ross laid aside his moralizing and began to demoralize by declaring upon his own authority new "dogmas" and "oracles" before the Teachers' Association of North-Eastern Ohio. Like Dr. Jekyll putting on Mr. Hyde, Professor Ross, the moralizer, becomes Professor Ross, the dogmatizer. He was very positive in tone and manner, but extremely negative in matter. Like a supreme Kleagle of a new order, he hurled his negations against the time-tested principles of education and morality. Assuming omniscience, he denied the necessity of "habit inhibition" and the potency of religious sanctions in molding human conduct. And despite the widespread weakening of sexual restraints which he had asserted previously, he declared "there had been no conspicuous decay in character." Can we reconcile Professor Ross, the moralizer and upbuilder, with Professor Ross, the dogmatizer and destroyer? Let us take the pains to examine his dogmatizing assertion—to discern their inconsistency and unreliability, despite their careful wording.

### *Habit Inhibition*

Addressing the teachers of North-Eastern Ohio, he asserted: "Self-reliance and self-adjustment, and not habit inhibition, are the qualities required of citizens in a democracy." Ignoring and riding rough-shod over the universal experiences of every age and people, Professor Ross declares a new "oracle"—namely, that good citizens cannot be produced by inculcating good habits into the young.

He dares to question and even deny the universally accepted proverb, "Bring up a child in the way he should go and he will not depart from it." Surely he cannot appeal to the few exceptions who actually depart from the training of their youth to lay down a new rule—namely, that early training by habit is not required. For if some go astray despite early formed habits, what will happen if no good habits are formed in the pliable and formative period of every man's life? Surely, self-reliance and adjustment can take place only after the early formation of habit and character. The only sane and safe foundation for self-reliance and self-adjustment is character which acts on principle by way of habit. "Sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny." Self-reliance and self-adjustment are dangerous half-truths. Considered as whole-truths, they are safe and reliable only then, when self-reliance relies on God and when self-adjustment is adjusted to God and His law. Without this rock foundation, the house of self-reliance and self-adjustment is built, as Professor Ross builds it, on the shifting sands of social expediency. At best, social expedients are an aid—not an end, a means, not a purpose. The end and purpose must be God. Hence the importance of two habits in our relation to God: A habit of thought and a habit of action. That habit of thought is the continual realization that not man, but God, is the master and center of the universe. That habit of thought is the reliance upon God, our supreme Helper. That habit is the habit of humble prayer. The second habit demanded by right reason grows out of the first. It is the habit of adjusting one's mind and will to the mind and will of God. It is the habit of law, of a two-fold law—the law of thinking and saying the truth and nothing but the truth, and the law of doing the will of God and nothing opposed to the will of God. Hence the necessity and supreme importance of habit inhibition.

On the occasion mentioned, in the course of the day Professor Ross told his interviewers that 600 sociologists were united in the opinion that "a rapid deterioration of the race will follow unless some way can be found to build the (fallen) barriers of restraint between the sexes." And he himself admitted that he considered the "present tendencies (among our college and other youth) alarming." In the evening he stated an additional source of deterioration—the immense decline in the authority of religious sanctions. How can he reconcile the widespread weakening of sexual restraint and the immense decline in the authority of religious sanctions with the bold assertion, "There has been no conspicuous decay of character"? Can new-fangled social ethics replace moral character based on self-restraint? Furthermore, Professor Ross admits "that it is the experience of mankind that marriage alone is the proper outlet for the sexual impulse." How, then, can he assert that there has been no conspicuous decay of character, despite the actual widespread weakening of sexual



restraints? Surely his idea of duty is different from that of our grandfathers. Why should Professor Ross incriminate the rest of moderns by saying: "We appear to be quite as ready as our grandfathers to do our duty as we see it, though *our idea of duty is different*—our idea of duty is *higher on the social side*"?

The italicized clauses prove that the sociologist Ross emphasizes social duty above moral duty. He deplores not the immoral lack of restraint between the sexes, but he is alarmed only at the tendency to social decay. "As a scientist," he declares, "I feel bound to say that I consider the present tendencies alarming." Professor Ross deplores the lack of self-restraint only as a social factor, threatening a rapid deterioration of the race. Even from his own unmoral viewpoint he admits that social character cannot long endure without self-restraint. He even admits that the race will rapidly deteriorate unless some way can be found to restore the barriers of self-restraint. The only way possible is habit inhibition begun in earliest childhood and never put aside until the moment of death. It is not precisely because our modern youth possesses "self-reliance and self-adjustment" and woefully lack self-restraint on principle and by habit, that the alarming conditions exist? The fact exists and the explanation is evident to all except the blind: Self-restraint has fallen, because it was not founded on habit and on religious principles. The reason is not far to seek. Not only the individual, not only the nation, but even civilization itself must stand or fall with habit inhibition.

A distinguished writer has defined civilization as a series of restraints gradually placed upon the primal or primitive instincts of the savage. The savage possessed and cherished the instinct for life and its preservation by self-defense and by propagation; the instincts for liberty and happiness. But he often ignored the fact that others, both individuals and tribes, possessed the same primal instincts, the same inalienable rights. The more civilized the savage became, the more did he recognize and safeguard the rights of other individuals and tribes. For him civilization meant a series of reasonable restraints even upon his most cherished birth-right. Civilization brought brotherhood. Christian civilization has always aimed at the brotherhood of man under the fatherhood of God. But the brotherhood of man under the fatherhood of God inevitably places restraints upon man, even in a democracy. The universal experience of mankind proves that consistent and stable self-restraint is the product of years and centuries of habit inhibition. Self-reliance and self-adjustment are plainly inadequate unless they are based on, and continually supplemented and perfected by self-restraint. The savage possessed self-reliance and self-adjustment in a far greater degree than civilized man, for his very existence depended on them; but he lacked self-restraint; he stole, robbed, murdered, with impunity. In like manner do the reckless youths of our land—the lawless, the immoral—lack

self-restraint. Surely Professor Ross does not desire to people our great republic with savage with reckless, lawless, immoral citizens! Go forbid!

In brief, Christian civilization, the product of civil and moral restraint, is based on early and consistent civil and moral good habits. Civilizations tottered and fell with the decline of law and order. The proudest nations of antiquity crumbled to decay because of the decline of moral restraint based on early and consistent good habits. Just as an earthquake in Japan some time since suddenly destroyed the work of centuries, so, too, do false principles of teaching undo in a short time the arduous labors of the centuries. Does Professor Ross realize the destructive power of his principle: "Self-reliance and self-adjustment, and not habit inhibition, are the qualities required of citizens in a democracy"? Even self-love and self-preservation, in default of higher principles, should dictate a wiser policy—one more consistent with truth and more productive of real good.

In a sense, our educators are the builders of the nation's future. If our nation is to continue as a Christian nation, if our constitutional government is to perpetuate its ideals and help, not hinder, its citizens to attain happiness and freedom in this better life hereafter, it must inculcate love for law and order. How can we, I ask, retain love for law and order unless we inculcate respect for Divine Authority; unless we hold fast to the divine anchor of safety, the Ten Commandments; unless we train our children from earliest youth to deny themselves what is forbidden and to refrain from sin and vice not merely because sin is not nice, not proper, not decent, but because sin and vice are offensive to God, because sin and vice not only destroy our efficiency, but impair our present relations to God and endanger our future eternal safety? Only then can we insist on self-reliance and self-adjustment, if they are built on and supplemented by reliance on God and adjustment to His holy law. Professor Ross, in principle, denies the necessity of habit inhibition; but in fact, all the social expedients proposed by him demand and presuppose habit inhibition. He does well in advocating simple frugal living as an aid to early marriages, but marriage is an inhibition in as far as well-ordered married life calls for much self-restraint and mutual sacrifice. Early marriage is a further inhibition, especially for such whose spirit of youthful independence makes them chafe under obedience and other marriage restraints. This very fact causes late marriages and many divorces, as Professor Ross admits. Simple, abstemious living in the very midst of modern comforts, luxuries and pleasures also demands habit inhibition. For this reason simple living is very seldom resorted to. "Many divorces would be eliminated if people would only make up their minds that marriage is a sacred institution and if they would be prepared to lay aside impatience when things go wrong." Certainly a firm will power is more adequate than a mere making up



one's mind; a mere mental attitude is inadequate. It takes will power and habitual will power to be prepared to lay aside impatience, for we know that even the best mental attitudes and dispositions will fail occasionally to lay aside impatience. Even the firmest will power and Christian habits must be reinforced by religious principles and religious sanctions, all of which Professor Ross taboos.

REV. ALBERT F. KAISER, C. PP. S.

(To be concluded)

## Co-operation Among the Lithuanians

The subject of co-operation never fails to awaken man's interest. There is a fundamental reason for this.

Man is a social being, as already Aristotle pointed out and the philosophers and theologians of the Middle Ages emphasized after him, and consequently co-operation arouses his natural social instincts. Still more, co-operation is actuated to a large extent by a motive of altruism, and such a motive never lacks in its power of attraction.

If in our day the subject of co-operation compels our attention with special force, it is due to the wide interest that is being shown to the practical developments of co-operation.

The successes and failures, the hopes and delusions of co-operation among the Lithuanians in the United States have been exhibited to our view in a doctoral dissertation by Fabian S. Kemesis, published by the Catholic University of America. The author was handicapped in his work by the fact that a good many of the co-operative societies to whom he addressed a questionnaire failed to answer this question put to them for the purpose of obtaining the required information.

One of the most interesting chapters depicts the human element entering into the successes and failures of the Lithuanian co-operatives. It shows how interwoven the co-operative movement is with the human side of things. Nor need this occasion surprise, for if the human element plays so large a role in co-operation the reason is that co-operation is human. It places man and the things of man first, and makes of earthly goods the servant of man. However, it is at once evident that co-operation must inevitably fail if the human factors are not carefully cultivated side by side with the development of the mechanical apparatus of co-operation. Like the body of Adam before it received the breath of life from God, co-operation will be a dead clod of clay if the soul of human energy does not vivify it into action. It is in this sense that the author's chapter on difficulties and causes of failure is to be interpreted.

European co-operators have learned to understand the importance of the human factor. Hence their co-operative societies have usually created a special educational fund in order to awaken, foster and nourish the spirit of co-operation. They have also taken a very active interest in the establishment and maintenance of study courses, lecture

institutes and workers' colleges for their membership. I call attention especially to the educational program of the co-operative societies of Denmark.

In the light of all this the author's observations on the fundamental features of the Rochdale Plan are significant. The simple rules of this plan carry within themselves centuries of human experience. There is a deep psychological undertone found in the Rochdale rules. Neglect to observe them has invariably led to disaster, or at least has put the co-operative societies of the Lithuanians into a very precarious position, as the author points out.

The Rochdale rules are extremely simple. First, the capital is subscribed to by consumer members, restrictions being put on the number of shares a member may hold. Second, the earnings on these shares are limited to the prevailing rate of interest. Third, voting is done according to membership and not according to shares; each member has only one vote; persons and not money vote. Fourth, the current market price is charged all buyers at the store, whether they are share members or not. Fifth, the surplus of profits after providing for adequate reserves, as stipulated in the constitution, is distributed at the end of the year in the form of dividend checks among the purchasers in proportion to the amount of their purchases at the store. Sixth, business is done on a cash basis only.

These rules have been developed from shrewd observations of human nature. To neglect them invites failure, for co-operative business done on any other basis flies in the face of human nature, and this spells ruin. The failure of some of the Lithuanian co-operatives is again a witness to this.

Particularly noteworthy is the success of the building and loan associations among the Lithuanians. They have made steady progress, and large possibilities still lie unopened before them.

If German Catholics in this country have done very little in the formation of consumers' co-operative stores the reason may perhaps be found in this—that they, more quickly than most immigrant people, adapted themselves to the circumstances of their new country. As a consequence, they also imbibed of the very intensified spirit of individualism prevalent in America, which has always proven to be a serious obstacle to the establishment and maintenance of co-operative enterprises. The younger generation of the Lithuanians, the author avers, is for this very reason being alienated more and more from their co-operative undertakings.

However, German Catholics might give more attention to the building and loan associations that have been developed in their communities. Few associations do so much for home-building, and therefore also home life, as just these associations. Recognizing their great value, the Catholic Central Verein of America has again called attention in a special resolution adopted at the last annual convention at Allentown to the great importance of building and loan associations. This resolution is deserving of intense study, and such study will be more than repaid if it leads to a still more flourish-



ing development of building and loan associations amongst the members of the Central Verein, as also amongst all who live with them in the same community.

A. J. MUENCH.

### The Press and Its Influence

Referring to a class of journals in England which make money by reporting ad nauseam the details of filthy divorce suits in court, Judge Darling of the High Court of Justice of that country recently suggested an additional verse to Grey's *Elegy* in a Country Church Yard, as follows:

"Lewd license to their eyes his bawdy page,  
Stained with forensic filth did ne'er unroll;  
Sex problems did not maiden's thoughts engage,  
And children kept their innocence of soul."

\* \* \*

Heaven be praised! The Franks trial is over. For months the Chicago papers have been scarcely more than open sewers through which they carried the foul mess into homes of millions of people. Ordinarily, we don't believe in hanging, but if some way can be found to hang these Chicago newspaper owners who feasted like vultures on this sorry mess, the hangman has our blessing . . . Prosecutor Crow said that more murders are committed in Chicago than in the whole of England. Well, why not? What else can be expected from people who feed on murder news from morning till night and dream of it afterward?—*Illinois Miner*.

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A strong indictment of the way in which "crime news" is featured in the daily press of England occurred in a sermon by the Rev. Denis Cregan at St. Wilfrid's, Northwich, recently. "If there was a sewer or a defective drain in a house," he said, "little time was lost in having the danger removed, but the same diligence, alas, was not exercised when it was a case of the introduction into the home of the horrible and gruesome details of every crime committed—details which must inevitably weaken, if not destroy, the purity of the children in the home.

"Owing to avarice there was keen competition among the proprietors of secular papers to give the most soul-destroying news in all its unspeakable details, with the consequence that virtue was becoming weakened."

\* \* \*

It is an accepted fact that all the Hearst publications, for instance, with their millions upon millions of circulation, have very little influence, little power, to stir action. Their readers are soothed by overdoses of comics, satisfied by the pleasing excitation of sex and blood news, or furiously stirred by the latest publicity given a baseball hero. Thus they forget their own oppressed state.

I recall an anecdote involving Art Young, the cartoonist, and Arthur Brisbane, the Hearst editor. Brisbane chided Young. "You are so far ahead of the parade," he said, "that you can't hear even the first band."

"But you," returned Young, "are away back in

the rear of the procession with the calliope, trying to keep in step with all the bands."

That typifies the yellow Hearst papers. For circulation's sake they try to keep step with every body.—By J. Louis Engdahl, in *The Liberator*.

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Thinking observers know that our journalism has changed entirely during the last 30 years. Formerly we had journals of opinion which balanced each other, and thus controlled each other. But because of recent mechanical developments the modern daily newspaper and the large weekly paper require a great deal of capital. They have become almost invariably capitalist institutions.

The proprietors of all the important news organs and even those of the large agricultural weeklies now necessarily belong to the capitalist class. They necessarily have the capitalist outlook. In that respect there is no essential difference whether one reads the *New York Times* or the *Wisconsin News*, the *Philadelphia Ledger* or the *Washington Post*.

Do you realize that this press monopoly is more dangerous than a school monopoly or a church monopoly would be? Whatever these great, powerful newspaper owners do not want you to know, they simply do not tell you. That is why we have such impossible political parties. We must have an independent press, and this will only be made possible by great sacrifices on the part of the working people in the cities and by the co-operation of the farmers.—*Illinois Miner*.

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It was said not so very long ago that ten years of cheap reading had changed the British from the most stolid nation of Europe to the most hysterical and theatrical. Be this as it may; habitual cheap reading must of necessity produce cheap thinking and cheap expression of thought and consequently cheap moral conduct. It is in this direction that the sensational press and the cheap literature of the day have their chief influence. Cheap literature produces a cheap mentality, and, therefore, a cheap people.—From "The Young Man and Journalism," by Chester S. Lord.

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The best news of today is something about a pretty woman involved in a scandal, or suspected of having three husbands living and at least two dead. A speech by William Jennings Bryan or a state document by President Coolidge will be put on a back page for a live "woman" story by the average daily paper of today. The woman will get the front page and the most space.—Maurice Francis in *America*.

Responsibility, not freedom, is the keyword in democracy—responsibility for one's self, for the good of one's neighbor, for the welfare of Demos. Until every citizen feels this responsibility as an inescapable personal obligation, there is no complete democracy.

L. H. BAILEY,  
What is Democracy?



## Warder's Review

### The Peace of Mammon

Writing from Holland in the *Irish Statesman*, M. Fox declares: "The Peace Palace (in the Hague)—this plaything of diplomats—with its ornamental square-cut gardens, reminded me of Versailles—the plaything of kings. A huge bronze Christ of the Andes, presented by Argentine, overlooks the entrance hall, with its back to the splendour, and facing it is a white bust of Carnegie. In one of the rooms under a glass case is the facsimile of a check from Carnegie for 1,500,000 dollars, which made the Peace Palace possible. It is gazed at with reverence."

Since the disciples of Mammonism believe themselves able to accomplish anything and everything with money, Carnegie's check seems to assure them that now at last the humanitarian goal of perpetual peace is certain of accomplishment. They are quite positive that, had St. Paul and St. Francis been properly financed, the purpose the Scotch-American ironmaster had in view might have been reached long ago.

Since we moderns now possess the knowledge of producing money in any desired quantity and of making it serve any purpose we have in mind, spiritual achievements, which former ages would have striven for ineffectually, may now be attained to with comparative ease. The Dawes plan is but the first step towards a new era, whose destinies will be determined by the great financiers of the world in a rational manner, unknown to those, priests, kings and statesmen, who have hitherto influenced and directed the affairs of nations.

Qui vivra verra, as the Italians say—let us wait and see!

### That "Capital Might Not Be Frightened"

For the sake of the stock market President McKinley was willing to squander the people's money on warships, to be purchased from foreign powers, although we did not need them at all. This is revealed by Charles R. Flint, for a lifetime dealer in armament, in his *Memories of An Active Life*.

Propaganda had so excited our people to the belief in a Spanish menace when the Spanish war was brewing that, as August Belmont had humorously written to Lord Rothschild: "If a school of Spanish mackerel were reported coming up the bay, the stock market would decline several points." It was at that time McKinley, who always had his ear close to the ground, said to the author of those highly interesting memoirs:

"We do not need warships for fighting; but if Spain should buy five important warships, capital, always timid, would be frightened, a financial contraction would take place, and I should not be 'the advance agent of prosperity.'"

Therefore Flint, in order that capital might not be frightened, was instructed to search out all purchasable men-of-war. Under orders of the President he offered \$3,500,000 to Italy for the *Carlo Alberto* and \$4,500,000 to Chile for the battleship

*O'Higgins*. Ultimately it was not necessary to buy them; however, two cruisers building in England for Brazil were obtained, pressure having been brought to bear on the London Rothschild. These ships were named *New Orleans* and *Albany*. "So," says Mr. Flint, who, of course, made some money out of the transaction, "there was no financial contraction, as McKinley had anticipated in the event of Spain buying a number of warships, and the President made good as the advance agent of prosperity."\*\* Mr. Flint, moreover, was tendered the hearty thanks of the Navy Department for his "patriotic action"!

Thus great names and fortunes are made while the common people foot the bill. Mr. Flint's *Memories* constitute one of the most interesting contributions to the history of modern capitalism we know of. He seems utterly unconscious of leaving the cat out of the bag; he tells of his gun-running schemes with the same unconcern displayed by him in telling of his experiences as a fisherman. There is, in fact, almost not a page in the entire book, outside of those devoted to sport, which does not prove that the ethics of the class Mr. Flint represents are fully in accord with the principle: The end justifies the means! He even admits that much.

### A Noble Venture—Without Government Aid.

Since the people of our country have accustomed themselves to look to the National Government more and more, demanding of it to engage in all possible activities, it may not be amiss to point to the Royal National Life Boat Institution, of England, which is voluntarily maintained for the purpose of rescuing the shipwrecked.

Founded by Col. Sir William Hillary a hundred years ago, it has grown from a precarious though enthusiastic venture into an indispensable feature of modern maritime life, with an expenditure of 250,000 pounds a year. The *London Times*, in its special edition of July 29th, devoted to the great Wembley Exhibition, in which this institution is participating, says that the "pride of place is undoubtedly taken by an example of the latest type of motor lifeboat, costing ten thousand pounds, which visitors are invited to enter and inspect." With a radius of action of one hundred and fifty miles, this type of vessel is capable of withstanding any weather. The crew consists of eight men, and there is accommodation for sixty passengers.

We mention these facts merely in order to emphasize that the Royal National Life Boat Institution of Great Britain is voluntarily maintained, even to this day. While it has the salvation of over fifty-nine thousand lives to its credit, it is at once the origin and the model of similar foreign institutions. The Deutsche Gesellschaft zur Rettung Schiffbruechiger, patterned after the British society, is, like its model, also maintained by private initiative, both institutions proving what a group of sincere and honest

\*) Flint, *Memories of an Active Life*, N. Y., 1923, p. 183.

\*\*) Loc. cit., p. 187.



men is able to accomplish and to sustain, not merely for a few years, but through many decades. When one considers the great difficulties that must be overcome by an organization founded for the purpose of saving the lives of shipwrecked people, one must wonder at the fallacy of those who seem to believe that much lighter tasks can be accomplished only by State and Federal governments.

### Corruption in a Young Nation

It would not have been possible to conquer the American continent in so comparatively short a space of time had the disintegration of the family reached its present dangerous extent in the eighteenth century. The forests and prairies west of the Alleghenies could not have been won for the plow by a generation of men and women who limit the numbers of their children to two and resort to divorce on the slightest provocation. The wilderness cannot be made to bloom by a people suffering from marasmus. Nor will they long be able to accomplish other tasks demanding great virility and many sacrifices. And both neo-Malthusianism and divorce are symptoms of such a pathological condition.

It is a terrible indictment of our civilization, therefore, which the *Catholic Press* of Sidney expresses in the statement that "probably no social feature in Australia is so noticeable as the increase in divorce applications. They seem to accelerate as fast as motor traffic. Twenty years ago they were comparatively rare, and now judges keep up a record for days during court hours of one divorce every ten minutes. Twenty-three cases in one day is, we believe, the record. The shortest period between marriage and *rule nisi* is six weeks; but that is not likely to stand as a record."

Divorce has had a remarkable growth in Australia. In 1916 there were 40,289 marriages and 640 divorces, or one divorce to every 62 marriages. In 1922 there were 44,731 marriages and 1,382 divorces, or one divorce to every 32 marriages. In 1916 there was one divorce to every 7,617 of the total population. In 1922 there was one to every 3,918 of the population. In some of the states matters are even worse than the figures for the entire dominion would indicate. Thus in 1916 New South Wales had one divorce to every 45 marriages, and Victoria one to every 55. In 1922 New South Wales had one to every 22.3 marriages, and Victoria one to every 29.2.

And these things are recorded of a people who should be endowed with all the virtues of pioneer stock. Instead, we find them suffering from the identical maladies which are forcing France to arm and train Africans! The very same sins, now modern once more, forced Rome to rely on the Teutonic tribes to furnish it soldiers. Ultimately the barbarians became the masters of its waning fortunes. Thus, too, the colored races, despised by the whites of Europe, America and Australia today, may come to inhabit many a land whose people, in spite of their knowledge of the man-

dates of God, gave themselves over to race suicide gross sensuality, selfish indulgence and every practice that connotes the denial of Christ's teaching

### Sidelights on the Significance of Masonry

Did Masonry exert an influence on the beginning and development of the United States? Mr. Baird, a Past Grand Master, according to the Proceedings, Grand Lodge, District of Columbia, 1919 (p. 423), asserts: "The United States had its origin in the cradle of Masonry."

Curiously enough, the European contemporaries of the American Revolution held this very same opinion. The German poet Lessing, who was certainly a well-informed man, has one of the characters of his play, "Ernst and Falk," say: "This is one of those (meaning Masons) who fight for Congress in Germany." The celebrated historian, Niebuhr, who from his intimate association with numerous great statesmen of his time, representing various nations, obtained so much valuable information of an intimate nature, having quoted Lessing's words, remarks: "Freemasons looked upon Congress as a lodge, while the American war was to diffuse the light throughout the world."\*

As to France and the French Revolution, Niebuhr believes that, while the secret societies did not originate that catastrophe, they exerted a great influence on its development. From a well-known Frenchman, Portalis, who had been a Mason, the German historian received an interesting insight into this subject. Among other things, that the new colors adopted by the Revolution—blue, white and red—were those of French Masonry; furthermore, that the redivision of France into departments was carried through according to the scheme of the Masonic division of France into 83 districts. Niebuhr furthermore attributes the great influence wielded by the nefarious Prince of Orleans to the fact that he was Grand Master of French Masonry. "In its lodges the French Revolution," he continues, "was to a great extent anticipated."\*\*

Evidence of this nature cannot be passed over as irrelevant. Its knowledge should rather lead us to study the Encyclical *Humanum genus*, published exactly forty years ago, and even less known than the one on the Condition of Labor, by the same Pope, Leo XIII. His opinion, that the highest aim of Masonry is the complete destruction of the entire religious and political order as established by Christianity, and the creation of a new order, to accord with its intentions, and based on the concepts and laws of *naturalism*, should lead at least those interested in social and political problems to consider this question seriously. The reconstruction of society cannot be accomplished unless due attention is paid to this sect, of whose chief principles Leo XIII says that they are in accord with those of the Socialists and Communists.

\*Niebuhr, B. *Geschichte des Zeitalters der Revolution* 1. Hamburg, 1845, p. 186. \*\*Loc. cit. P. 185.



# The Woman's Apostolate

## Woman and Naturalism

More than once in the course of history woman has been made to suffer from the practical effects of false doctrines. Well-meaning but ill-advised fanatics have not infrequently by their erroneous teaching on matters bearing on the position of woman in the social scheme and the economy of life prepared the degradation of womanhood and brought upon the weaker sex evils and abuses of every description. The fact is that false ethical notions most quickly register their untoward effects in the realm of the home and family life; but what affects the home and the family adversely is bound to exert an unfavorable influence on the status of woman. Thus it happens that women and children always are the first victims of a false philosophy and that they also are the ones who suffer most keenly from social and economic maladjustments. It does not require much imagination to visualize that woman and child are ground down more mercilessly and ruthlessly by economic oppression than man. The depths of misery and degradation to which a woman may be brought by economic distress are too hideous to contemplate. The dumb, inarticulate misery that may befall the innocent child, where exploitation prevails, beggars description. We need only, in this connection, refer to the horrors of English child slavery, the days of which do not lie so far behind us, and the present unspeakable woe of the child in Germany. A disease always bears most heavily on the most sensitive part of the organism; and woman and child are the most sensitive parts of the social organism. It is, therefore, in the interest of woman to watch carefully the doctrines of the day and to combat them, if they are likely to have evil practical consequences.

Such a doctrine rampant in our days is naturalism. This doctrine ought to be watched by woman and most strenuously opposed by her, since its ultimate practical consequences are most injurious to her highest interests. The naturalism of our days asserts in an emphatical manner the rights of the flesh as opposed to those of the spirit. It rejects the restraints that have been put on the sexual life and demands freedom in the sexual sphere. It makes pleasure the supreme goal of human existence. An observer of the youth movement of America writes: "To a curious and passionate observer, the youth of America seems to be obscurely laboring at a liberation of the sexual life from pretenses and unjustified inhibitions, and, through an original experience of the elements of love, at the creation of new values, perhaps of a new morality." (*Civilization in the United States*, edited by Harold E. Stearns, New York, 1922.) Naturalism is brushing aside as irrelevant the various sex taboos that have arisen in the course of civilization and by which society protects itself against the ravages of a passion that can easily be aroused but

only with difficulty kept under control. Modesty, especially, comes in for severe attacks; it is regarded as old-fashioned and decried as mere hypocrisy. This tendency is dangerous. And woman will be the very first to suffer from it. The sooner she recognizes that naturalism is no sincere friend of woman, but that, on the contrary, it betrays her most sacred interests, the better it is. True, naturalism promises freedom, full emancipation, absolute equality in everything; but these as understood by the advocates of modern naturalism are fatal gifts.

It must not be forgotten that many of the restraints under which woman labors are devised by experience for the protection of her virtue and the sanctity of the home. Instinctively, human society has always tried to shield woman against the assaults of the carnal passion. To enhance the security of woman it has placed around her certain protective measures which, of course, at times will be felt as irksome restrictions, but which, withal, have a high protective value. They are not out of date, even in our days; for the elemental sexual passion has lost none of its original fierceness and its disregard for all other considerations except its own gratification. Until human nature is entirely remade, things will remain much the same. With full justice Mr. George Byrne says: "Modern science, which advances physical health, cannot eradicate the heritage of concupiscence left by original sin." (*Non-Catholic Ideals of Asceticism*, in *The Month*, September, 1924.) As long as this fatal heritage remains with us, so long do we need protective measures against its insatiable desires. The modern generation, by revolting against those restrictions, which it derisively calls conventions, is making a serious blunder. It is foolishly tearing down the dams which society erected to protect itself against a deluge of corruption. That women join in this work of destruction is extremely deplorable, for to them more than to man the purity of the race and the integrity of the home are entrusted. If they also turn destroyers, the ruin will be complete. They will realize their mistake when it is too late; when by their false policies they have brought woe and misery upon the race—chiefly, however, upon themselves. The promised emancipation of the flesh will turn out to be an unworthy enslavement of the spirit by the senses. The glorification of the flesh means the humiliation of the spirit. The spirit can assert its dignity only as long as it keeps the flesh in due subjection. The cult of the flesh, which is now spreading among us to an alarming degree, threatens the supremacy of the spirit and robs civilization of its finer elements. It will lead to an impoverishment of life and a coarseness of human conduct that has no parallel except in the darkest days of paganism.

The present attitude toward the demands of the flesh is due to the rejection of the ascetical prin-



ciple, which has always been upheld by the Church. The practice of asceticism presupposes that there is a lack of harmony and adjustment in man which must be restored by suppression of that part inclined to upset the required equilibrium. It believes in an original perversion that is not natural to man, but introduced by some later fatality. Naturalism, by asserting the harmlessness of the flesh and by denying the original taint of nature, makes asceticism appear useless and uncalled for. Certainly, if the flesh is pure and good in itself, there is no need of restraining its tendencies. If the flesh cannot be desired inordinately, then, of course, modesty is also superfluous; for the main function of modesty is to prevent the flesh from exercising an improper appeal. Naturalism holds that all human passions may be given full scope and absolutely free play without any harm. There is, therefore, no need of disciplining the passions; they will of their own accord observe the proper limits.

Experience protests against these absurd doctrines. We need not go far to find out how quickly and easily the passions escape control and how terrible the havoc is they work when they are allowed to have their own way. This is particularly true of the sexual passion. To give it full sway, as is the modern tendency, is simply suicidal. It will wreck the home, the individual and society. The folly of our days is to stimulate in every conceivable way, and to free from all discipline a passion that has always embarrassed man and threatened his spiritual life. The contempt for asceticism, that is the disciplining of the passions, shows how little the moderns know of the real problems of life. Hand in hand with this contempt for asceticism goes the low estimate of the virtue of modesty and the important function of the sense of shame. Hence, shamelessness in dress and on the stage.

Lately the phenomenon of degeneration has become startlingly common. This in no small measure is due to lack of discipline. Where the passions are not subdued, man degenerates, the animal side in him preponderates and the spiritual development is halted. Degeneracy, perversion, psychic and nervous disorders will become even more frequent unless we retrace our steps, acknowledge the necessity of asceticism and restore modesty and shame to their place in life.

What is needed is a reawakening of the dulled sense of shame. This is a field for the activity of woman. Along this line woman has sadly neglected her duty. If shame has almost entirely departed from our life, woman must assume a large share of the responsibility. It will be her privilege to restore that which has been almost lost. Let us hear Dr. F. W. Foerster on this point: "Recent years," he says, "have seen a remarkable diminution in the sense of shame. It no longer plays the part it once did in the education of the young. The consensus of centuries of opinion in favor of cultivating this protective factor is today

being ignored . . . The sense of shame is a health-preserving instinct . . . There was certainly much justification in a reaction against false prudery—a prudery itself derived from unwholesome reflection and not from deep and pure instinct. Today, however, this reaction has shot far beyond the mark. It has been forgotten that a far more wholesome instinct lies behind the ancient modesty with regard to sex matters than can be found in the shamelessness of modern life. This modesty has stood for centuries as a barrier between the hidden sources of life and strength and the destructive influence of reflection, and the danger of an over-excitation of sexual feeling by the imagination . . . People will have again to learn the true necessity and value of that protective instinct of the unconscious life which we call the sense of shame." (*Marriage and the Sex Problem*; New York.)

Asceticism makes for true liberty. It invigorates the whole personality and, especially, reinforces the spiritual side of man. It leads to interior peace and calm. It has a beneficial effect on both mind and body. By preventing the decentralization of life it constitutes an excellent protection against neurotic disturbances. Aptly Mr. Lionel Spencer Thornton says: "Especially is it intended to brace the whole personality against the weakening effects of the sinful taint and the lingering attraction of the natural center of gravity, so that it may acquire an ever-increasing habit of using the phenomenal world sacramentally, as a means and not as an end." (*Conduct and the Supernatural*; New York.)

Naturalism endangers the position of honor and dignity that the teaching of Christ has secured for woman. She should, therefore, regard naturalism as her deadliest foe and not foolishly expect from it an improvement of her present condition. If the gospel of the flesh continues to be preached, man will forget the respect which he owes woman as a personal being. He will learn to see in her merely the sex being and look upon her as the means of sensual gratification and nothing more. When that stage has been reached, the doom of woman is sealed. With all energy, therefore, the advance of naturalism must be stemmed.

The poison that is corrupting modern life is naturalism. The antidote we have also seen. It is the practice of asceticism and the restoration of a sense of modesty. Upon woman falls a large share in this arduous work of bringing back the world to a sense of shame and the realization of the imperative necessity of self-discipline. It is time to begin this work before the last vestiges of shame, modesty and decency have disappeared from among us. The difficulties need not discourage us. The work partakes of the nature and character of a holy crusade and has the support and the blessing of the Holy Father. It surely also has the approval of God himself, who is a spirit and loves not the way of the flesh.

C. BRUEHL.



## Ethics of Buying

Those interested in a special manner in the consumers' co-operative movement, which is largely a movement for economical buying at a just price, and for the provision of the agencies necessary hereto, find that the extreme individualism of the American people is one of the principal causes of the relatively slow progress of co-operation in our country. But they are also aware that the development of an appreciation of the ethics of buying would, in a large measure, overcome the trait mentioned, or at least reduce its influence to such a degree that it would not handicap the progress of the movement. From the development of good ethics of buying to the adoption of co-operative buying would probably be but a short step.

Hence, the arguments advanced for co-operative buying and the advice given to those already won over this method apply, in large measure, to the matter of the ethics of buying. And since women do most of the "shopping," both of the necessities required for the table and those of the wardrobe and the linen closet, and since they exert a strong influence on the men also in the purchase of major articles, such as furniture and the like, organized co-operators at all times solicit the patronage of women for their stores and seek to accustom them to the ethics they advocate. For the reasons given, women should acquaint themselves with the requirements of good ethics in this regard, irrespective of their attitude towards co-operation and equally irrespective of any co-operative venture. The co-operative movement is so little known among Catholics generally in the U. S., at least as far as practical participation in it is concerned, that it would be premature to offer advice on co-operative buying at present; but so much of what co-operators emphasize is so sane and has such great absolute value, that it is well to ponder on it and to derive advantage from it.

The most significant feature of the co-operative movement is its endeavor to permit the purchaser to secure the object he desires at a *just* price. And this attempt certainly will appeal to all Catholic women, who should favor the just price, both in selling and in buying. Moreover, it is fair to assure that the just price is usually *lower* than the prevailing price, and hence greater economy is realized when it is obtained. Prices are most generally held at high standards by reason of profits of numerous "middlemen"; but frequently also because of inordinate demands of purchasers, some of which demands have unquestionably been stimulated artificially by advertisements, by attractive displays of various kinds, by the craving of the buyers as a whole for variety, etc. Certain corrections in the attitude of the buyer and in her practices must therefore take place even before the seller can meet the demands of a just price, just as numerous abuses in selling must be done away with.

The change of attitude on the part of the buyer must include the overcoming of some weaknesses

and the cultivation of traits that have been neglected. We must cultivate a love for saving in a small way, an attitude of immunity to numerous allurements, principally the allurements of believing that something is to be had "for nothing," a readiness to cast aside the temptation to judge values by attractive wrappings or much-heralded names, a preparedness to confine purchases to what is necessary, wholesome and useful, as against the inclination by buying according to fancy or momentary impulse. Added to these requirements there is the development of a readiness to pay cash for purchases, and, as far as practicable, to buy in quantities rather than in small lots, along with a willingness to help reduce costs, and therewith also price, by carrying away one's purchases when that can be done.

Some of these suggestions may be improved upon by illustrations, while others are self-explanatory. A word about saving in a small way. In the co-operative store, conducted according to the Rochdale plan, the prices charged are the same to members as to non-members; the chief item of saving is represented by the savings dividend check returned to the member-customer at the end of a stated period. In the meantime there have been small savings on all articles, even if other stores have been underselling the co-operative store on one or the other commodity. For the rebate returned to the co-operative purchaser covers all purchases, being computed on the total earnings of the store on all articles. A special brand of soap or a certain brand of canned goods may have been cheaper at a competing store on one or more days; by not buying these articles at that store the purchaser does not lessen her purchases in the co-operative store, and hence does not lessen her rebate. But this matter of the "leader" or "special" will bear investigation apart from any consideration of the co-operative movement. Frequently women buy a "leader" merely because it is cheap, only to discover afterwards that they did not really need it, or that they have, on the same occasion, bought something else they did not seriously intend to purchase, and have reduced their available cash by the amount expended, preventing them from purchasing more necessary things or paying pressing obligations. In other words, no real saving has been achieved.

Small savings form the burden of a number of suggestions referring to purchasing of articles of food, offered in a leaflet published by the Co-operative League of America in 1918 that have a bearing, not on co-operative buying specifically, but rather on buying economically at any store. Because they reflect good buyers' ethics they will bear repetition here:

1. Save money by buying *in quantities*. Once a week buy as much as you can of sugar, flour, cereals, dried fruits, butter, eggs, crackers, dried fish, etc. They are cheaper in bulk than in small measure.

2. Buy by *weight*, not by *package*. Package food is frequently under weight, and always more expensive than by the pound.

Flaked and shredded cereals do not give as much



strength as do cereals cooked at home, and cost much more for the same quantity.

Crackers in packages cost more than in bulk. They have little food value.

3. Avoid *canned* food as much as possible. It is more expensive and not nearly as healthy as the fresh article. Use dried fruits and beans instead of canned, if you cannot get fresh.

4. Remember, *unadvertised* foods can be bought more cheaply than *advertised* and *special* brands, because the consumer has to pay for the advertising.

It may be suggested on the spur of the first impression that these recommendations savor of wartime food regulations and an attempt to make the best of a disagreeable situation obtaining at that time. However, there is no more than a mere suggestion of that situation; the facts and the truths stated obtain at present also. Indeed, the reference to food values and to costs, as well as to the increase in price due to advertising, are fully warranted. The principles enunciated are, as a matter of fact, made the guiding principles in co-operative stores, and the leaders of co-operative societies seek to bring the members, particularly the women, to a realization of their value.

These recommendations suggest another that is of the utmost importance as a requirement of good ethics in buying, namely, the necessity of being content with the dealer carrying a small variety of brands of wholesome articles in his store. The co-operative stores seek to educate their members to accept one brand of coffee, one brand of soap, one brand of bacon, etc. Once the purchasers are content with this arrangement, it is possible to make a greater saving, and, in the case of any store, to lower the price, since the turnover of the one brand becomes as great as was the turnover of all the brands before, the proprietor can place larger orders and obtain more favorable conditions from the wholesaler, and he sustains no loss because of "dead" stock. In actual practice in the average store the carrying of a greatly diversified stock is a source of great waste and expense, and, by the same token, evidence of faulty ethics. Intrinsically, the demand placed on the storekeeper to carry a great variety of brands of a number of articles is just as wrong economically as the practice of certain farmers the writer of this article was told about. The proprietor of a country store in Missouri assured him just a year ago that farmers from the surrounding country brought their wheat to the mill in that town. The flour made from their wheat in the very mill was extensively used in the neighborhood, and it was a staple in his store. "But some of the farmers," he added, "after bringing in their wheat will come into my store and take away a sack or two of flour milled from Northern wheat, which I supply for them from a Minneapolis mill. And at that, they are not all satisfied with the same brand." And just a few weeks ago a speaker at the convention of the State League of Minnesota told of farmers bringing in their milk and cream to the creamery, and, before leaving town, purchasing Chicago packing house butter from the general store to take home for use on the farm!

The facts and reasons cited should suffice to suggest the need of a change of attitude on the part of the buyers, as well as of some sort of education in the requirements of sensible shopping ethics. Much more could—and somehow, in the course of time must—be said about the ways and means of correcting existing abuses and imprudent practices, all serving to frustrate the attainment of a just price. Just here it may suffice to refer briefly to the thought frequently in the mind of the purchaser that on this or that occasion she is about to "get something for nothing." In a report on "Credit Trading" submitted to the Third Congress of the Co-Operative League, held in Chicago in October, 1922, Mr. T. D. Stiles, of Cresson, Pa., touched upon this mental attitude. From the viewpoint of the store manager, he says: "Premiums will bring cash business, but they play upon the weakness of the buyer—the hope of getting something for nothing. The most shallow business man knows this is impossible. It is apt to encourage extravagant buying. Tons upon tons of worthless baking powder, extracts, etc., have been sold on the premium plan. . . ." From the viewpoint of the well-intentioned storekeeper as well as of the buyer such offers are reprehensible, and the latter should be prepared to resist the temptation to expend money on similar inducements.

Viewing these problems from the vantagepoint of their experience, housewives should be in a position to translate what has been said about what is commonly called "groceries," into terms of purchasing in a rational manner meat for the table and also household articles, such as dishes, kitchen utensils, furniture, etc., and articles of apparel, shoes and clothing. A woman can, if she will, discern that "bargains" are frequently not what they seem. She can learn the important lesson of what to buy, while planning how to buy. And she should realize how necessary it is to give serious thought to a prudent arrangement of ordinary, everyday purchases as well as to the extraordinary ones. It should not be necessary to remind her of the importance of prudent buying for her own contentment and the well-being of her family. But it may not be amiss to suggest the desirability of inculcating over and over again the necessity of developing good ethics of buying also among large groups. Our Catholic women's organizations should put themselves in the service of teaching such ethics. It would be well to endeavor to find the most suitable means to instill them into small groups first and then into larger ones, realizing that not only the women themselves will be benefited, but also their families and society, and that they would also be placed in a position to convey truths of real importance to their daughters, the future buyers par excellence. And in the process of inculcating the practical advantages, stress must be laid on the importance of the ethics of buying as a means to attaining to the recognition and observance of the just price.

A. F. B.



## Central-Blatt and Social Justice.

Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.  
 Ab-  
 Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.  
 Abonnement auf Lebenszeit, \$50.00.

## Die christlich-soziale Volksbewegung der 90er Jahre in Oesterreich.

Wer der christlich-sozialen Volksbewegung Oesterreichs gerecht werden will vom Standpunkt der Kulturgeschichte und wer von den Vätern lernen will, der muß sich vor einer doppelten Gefahr hüten: einerseits in der Ueberschätzung des Phänomens, deshalb etwa, weil die politische Frucht dieser Bewegung, die christlich-soziale Partei auch in der Gegenwart noch alter Macht dasieht, ja sogar den Staat zu regieren meint, andererseits aber auch vor der Unter-  
 schätzung, die ja immer dort recht nahe liegt, wo die jüngere Generation die Nothwendigkeit neuer Wege in immer stärkerem Maße erlebt.

Der Gegensatz, aus dem die christlich-soziale Volksbewegung herauswuchs, war der zwischen katholisch-konservativer, österreichisch-vaterländischer und christlich-sozialer, aus Deutschland eingeführter Politik. Der Konservatismus hielt sich an der Autorität und Tradition fest, ohne sich der Nothwendigkeit sozialer Reformen zu ver-  
 setzen. Dem „christlichen Sozialismus“ hingegen, der aus dem viel moderneren, im Sozialismus fortgeschrittenen Milieu Deutschlands kam, ging dies zu langsam; er verblindete sich mit der modernen Demokratie und dem modernen Sozialismus in der Art, daß er zu einer ersten Konkurrenz der Sozialdemokratie zu werden schien; er nahm den intensiven Kampf auf, bot die Schlacht im freien Gelände an, gab damit freilich die Wälle der alten Feste preis; noch ist der Kampf nicht entschieden, wenn auch der schließliche Ausgang dem Soziologen kaum zweifelhaft sein kann: im Wettlauf zwischen der echten Sozialdemokratie und der „christlichen Demokratie“ und dem „christlichen Sozialismus“ wird mit eiserner Nothwendigkeit die Konsequenz und nicht die falsche Synthese, werden die Ganzen und nicht die Halben regnen.

Die „vier politischen Temperamente“ der katholisch-konservativen, christlich-sozialen Volksbewegung waren Karl Queger (1844/1910) und P. Heinrich Abel S. J. (geb. 1843), Karl v. Bogelsang (1818/90) und P. Albert Maria Weiß S. Pr. (1844), zwei weltliche und zwei geistliche Persönlichkeiten, oder anders betrachtet, zwei mehr katholisch-konservative, kulturell-prinzipielle und zwei mehr christlich-soziale, politisch-praktische Temperamente, die sich theils widersprachen, theils ergänzten, sich zueinander verhaltend wie Optimismus und Pessimismus; d. h. Queger und P. Abel hofften mit ihrer mehr politisch-praktischen Methode, vor allem eingestellt auf Partei, Organisation, Presse, die soziale Wiedergeburt bringen zu können, Bogelsang und P. Weiß hingegen standen diesen Methoden

skeptischer gegenüber und betonten ihrerseits mehr die Grundsätze und Programmgedanken. Man könnte in Vorwegnahme späterer Termine sagen, Queger und P. Abel vertraten eine mehr induktive, „interkonfessionelle“, Bogelsang und P. Weiß hingegen eine mehr deduktive, „integrale“ Methode.

Queger, der große politische Führer, war wohl gefühlsmäßig, als Katholik und Oesterreicher ein Mann des Gemüthes, weniger des klaren Verstandes und des zielbewußten politischen Wollens, romantisch gerichtet, in seiner Politik und in ihren Methoden jedoch mehr modern, halb liberal, wie seine eigene Vergangenheit, halb staatssozialistisch, wie die Zukunft seiner eigenen Väter; er verneinte gewiß persönlich die parlamentarische Demokratie ebenso wie die Diktatur des ökonomischen Sozialismus, trotzdem bediente er sich beider Ideologien als „Mittel zum Zweck“, forcierte das allgemeine Wahlrecht, die städtischen Sozialisierungen, verschuldete die Verpolitisierung des religiösen und kulturellen Lebens und die quasihumanistische Hoffnung auf den „großen Mann“, der allein die „kleinen Leute“ retten könnte; all dies aber deshalb, weil er wohl aus gewissen gesunden Intuitionen schöpfte, nicht aber über großzügige, prinzipielle, philosophisch-historische, wissenschaftliche Reflexionen verfügte. Queger war ein Demagoge, ein Agitator, ein Volksführer mit gewissen guten Instinkten, aber kein Staatsmann, kein Vater des Volkes. Und weil er nur Führer, nur starke Persönlichkeit war, kein Vater, keine Autorität, weil auch sein soziales Amt als Bürgermeister zu Wien im Grunde auf seiner Parteimacht ruhte, weil er so gar nichts mehr hatte vom Familienmenschen, er verblieb ja um der Partei und um der Stadt willen auch als Laie in einer Art von freiwilligem Zölibat, deshalb fehlte ihm eigentlich die gediegene soziale Basis und deshalb mußte sein Werk schließlich, als die Persönlichkeit, die allein es trug, sank, mit ihm zusammenbrechen. Von Queger ist nichts geblieben als ein Mythos, ein hoffnungsloser Glaube gewisser Schichten, daß irgendwann einmal wieder der „große Mann“ kommen werde, der die „kleinen Leute“ der Aufgabe entheben würde, selbst und zwar heute schon die Hand ans Werk zu legen. Erst wenn dieser „Quegermythos“ der pseudomesianische, im Grunde trotz alles Antisemitismus jüdische Wahnglaube an den „großen Mann“ überwunden sein wird, werden wir fähig sein, das historische Wesen Queger's zu fassen, die positive Funktion des Mannes zu erkennen, die sicher darin bestand, daß er als Mann, als Persönlichkeit aufstand, um uns, wenn auch mit falschen, unzureichenden, modernen Mitteln, zu beweisen, daß auch in der modernen Welt der Muth zur katholischen Herrschaft über die Welt noch am Platze ist. Queger wollte Stadt und Staat wieder katholisch machen, er träumte von einem sozialen Reich an der Donau mit einem mächtigen Kaiser; als Bürgermeister von Wien schuf er zu diesem Zwecke Kirchen und Schulen, Sammlungen und Denkmäler, um das Volk sittlich-religiös und vaterländisch zu heben. Mit Recht tragen daher von ihm erbaute Kirchen sein Bild im Fenster und gilt er als ein Roland dieser Stadt; aber ganz wird er es erst sein, wenn wir seine Ziele mit ziel-sichereren Mitteln zu verwirklichen streben und uns



vollkommen von falschen Mitteln zu emanzipieren verstehen werden.

In P. Abel fand Queger die ihm kongeniale priesterliche Persönlichkeit, welche die politischen Methoden Quegers auf das geistliche Gebiet übertrug; das Minimalprogramm „Sonntag, Freitag, Ostern“ sollte die von Queger politisch aufgelockerten, durch Antijemitismus, „christliche Demokratie“ und „christlichen Sozialismus“ der politischen Idee des Christenthums gewonnenen Massen religiös befruchten und dem religiösen Christenthum allmählich näher bringen. Zum Unterschied von Queger brachte P. Abel allerdings tieferes politisches und soziales Verständnis mit, weil er die österreichische Kulturgeschichte mehr als intuitiv erfaßte. Ueberdies wurzelte er so stark in seinem Priesterthum, daher in einem unauslöschlichen sozialen Charakter, daß er, „nichts als Priester“, nicht wegen, sondern trotz seiner Methoden wirkte. P. Abel war Priester durch die Autorität der Kirche, Queger wohl auch Bürgermeister durch die Autorität des Kaisers, jedoch im Grunde nur formell, materiell hingegen durch die politische Macht seiner Partei. Was auf politischem Gebiet Schiffbruch leidet, das kann auf geistlichem Gebiet noch immer einzelne Seelen retten; denn hier rettet nicht die seelsorgerliche Methode, sondern der priesterliche Charakter. Wie an Queger positiv ist, daß er als Bürgermeister Kirchen baute, so an P. Abel, daß er als Initiator die marianischen Kongregationen wieder schuf und die großen Männerwallfahrten nach Maria Zell und Klosterneuburg zum Grabe des heiligen Leopolds von Oesterreich ins Leben rief. Gewiß sind beide Dinge nur Institutionen, also Gefäße, in die jeweils der rechte Geist gegossen werden muß, aber es sind doch Institutionen von bleibendem Werth gegenüber der Vergänglichkeit politischer Größe.

So unzulänglich auch die Methode P. Abels war, so sehr seine bleibenden Wirkungen nicht der persönlichen, von Queger entlehnten Methode, sondern seinem Priesterthum und der Verwurzelung in der Organisation der Gesellschaft Jesu, des Ordens der großen zeitgemäßen Seelsorger, entstammen, so nothwendig es daher ist, sowohl sein als auch Quegers Methodensystem zu überwinden und ein dem Ziel beider besser entsprechendes zu finden, ebenso sicher ist es auch, daß P. Abel von einem höheren Standpunkt der Geschichte, der allein die Gesinnung und nicht die oft durch tragische Verkettung und durch Zulassung Gottes verwendeten Mittel ins Auge faßt, als eine ganz große Persönlichkeit gelten muß, auch als ein Heros dieser Stadt, als ein Priester und Seelsorger, wie ihn Wien seit St. Klemens Maria Hofbauer nicht besaß, der die Romantik zeitgemäß fortsetzte, indem er die historisch-mystischen Schätze Oesterreichs, seine Gnadenbilder, Wallfahrtsorte, Heilighümer mitten in das Leben der Gegenwart, ja selbst in die Politik hineinstellte. Gerade in dieser Verknüpfung von Politik und Mystik muß P. Abels großes zeitgemäßes Verdienst erblickt werden; er war es, der die vergessenen Gnadenstätten der österreichischen Kultur wieder erweckte. Romantischer als die Romantiker knüpfte er vor allem auch an die Kultur des Barock an und suchte dieselbe lebendig zu machen. Mehr als Queger kannte P. Abel die österreichische Geschichte und die österrei-

chische Mystik und wußte diese Quellen als Voraussetzungen der Gegenwarts politik aufzuzeigen. Das war letzter Linie, was die Menschen so packte, nicht sein Minimalprogramm, seine bescheidenen religiösen Forderungen. Hätte er mit dieser vaterländischen, historisch-mystischen Methode auch eine kongruente geistliche verbunden, er wäre über Queger hinausgewachsen und ein zweiter St. Klemens Maria Hofbauer worden. Die Vorlesung wohl kettete beide aneinander. Queger und P. Abel; sie konnten nur miteinander wachsen und reifen oder miteinander in gewissen Grenzen verharren; sie sind daher nur miteinander kulturhistorisch zu beurtheilen. Beide liefern den Beweis, daß nicht das Führerthum, sondern die Autorität das soziale Leben gestaltet und daß selbst an Methoden des Führerthums nur das als bleiben gelten kann, was irgendwie noch abhängt vom Wesen der Autorität: vom Bürgermeisteramt Quegers, vom priesterlichen Charakter P. Abels.

\* \* \*

Ähnlich wie Queger und P. Abel gehören auch Vogelsang und P. Weiß zusammen; während jedoch die ersteren mehr auf dem Boden der gegebenen Thatsachen standen, wurzelten die letzteren mehr in jenseitigen Ideen. Queger und P. Abel waren Praktiker, Männer des Volkes, daher in ihren Methoden mehr von unten beeinflusst; Vogelsang und P. Weiß hingegen waren Theoretiker, Prinzipienmänner, Jünger der Autorität, daher auch in ihren Methoden mehr von Idealen bewegt, von oben beeinflusst. Vogelsang war der geniale Publizist, der katholisch-konservativ Ideenträger der christlich-sozialen Bewegung, der einzige, der die Romantiker und katholischen Klassiker Haller, Mueller, Jarde, Phillips, Schlegel, Goeres, Le Play kannte und verwertete; P. Weiß wieder auf theologischem Parallelgebiet der große Apologet, der die Bausteine der Möhler- und Scheeben in ein soziologisches System verwandelte. Kraft ihre in der Geschichte verwurzelten philosophisch-soziologischen Ideale waren Vogelsang und P. Weiß gegenüber Queger und P. Abel im Vortheil; auf ihrer Seite standen die Reflexionen, auf der anderen demgegenüber doch nur Intuition und Instinkt; sie handelte aus Grundsätzen, die andern nach den Bedürfnisse der Stunde. Ueberdies bestand ein gewisser Gegensatz zwischen Queger und Vogelsang wohl auch darin, daß Queger Politiker, Parteiführer, Bürgermeister einer modernen Riesenstadt war, im Grunde daher ein abstrakter Kopf ohne echtes soziales Erlebnis, einer, der die Menschen nach der Psychologie der Wählerversammlungen, Parteisitzungen, Parlamentsdebatten beurtheilen lernt, daher ein Illusionist, der zu Gunsten seiner Ideologie auf Familie und Stand verzichten zu müssen glaubte; Vogelsang hingegen wurzelte zutiefst in seinem adeligen Familien- und Ständesthum, war daher schon deshalb konkreter, plastischer, schöpfte aus einer Fülle von Erlebnissen; als Glied eines alten Hauses hatte er das Bauern- und Handwerkerthum selbst kennen und lieben gelernt, als Gatte und Vater vieler Kinder stand er in der Mitte des wahren sozialen Lebens, an dessen Quelle seine Theorien waren wirklich nur Ausdruck seines tiefen Kennniss des Leben; Quegers Theorien hinge-



en, sofern er welche besaß, stammten aus seinen Erfahrungen als Advokat im Gerichtssaal, als Agitator im Wirthshaus, als Parteimann in den Vereinen, Versammlungen parlamentarischer Körperschaften; wirkliches soziales Leben hatte er nie kennen gelernt, er kannte es höchstens aus einer gewissen gehunden Intuition, die jedoch viel zu schwach bleibt gegenüber den Verirrungen der modernen Welt.

Auch zwischen P. Weiß und P. Abel bestanden gewisse Unterschiede, die aus der Verfassung ihrer Orden flossen. Der Predigerorden wurzelt zutiefst im Mittelalter, sein Baum überschattet die Jahrhunderte; die Gesellschaft Jesu hingegen entstand im Gegensatz zur sogenannten Reformation, es ist der Orden der zeitgemäßen Seelsorger, die sich weitgehendst auf die Gegenwart einstellen und sich ihr möglichst anpassen. Auch die pädagogische und wissenschaftliche Methode beider Orden ist verschieden. Die Dominikaner schufen mehr prinzipielle Werke, die Jesuiten mehr pädagogisch-psychologische, die sich die Wirkung auf die Seelen, nicht so sehr die reine Wissenschaft zur Aufgabe setzen. Kein Zufall daher, daß sich der Dominikaner zum Theoretiker und Soziologen, der Jesuit hingegen zum Praktiker und Politiker hingezogen fühlte; kein Wunder aber auch, daß beide Priester an den Methoden ihrer Freunde ebenso partizipierten, als ihre Methoden wieder auf ihre Freunde übertrugen.

Wir alle besitzen, es ist kein Zweifel, nach unserem Temperamente Sympathie, der eine für diese, der andere für jene Methode; dies ist ganz in der Ordnung; ähnlich wäre es nur dieser persönlichen Sympathie das sachliche Urtheil zu überlassen. Es giebt zwei Wege, zur Wissenschaft zu kommen, einen natürlichen und einen übernatürlichen: der erste steigt von der Natur auf zur Uebernatur, von der Philosophie zur Theologie, der zweite leitet die Natur von der Uebernatur ab; der erste konzentriert sich auf die in der eigenen Natur sich offenbarenden Anlagen und Talente, der zweite zwingt den Geist gerade von der natürlichen Neigung weg zum Konträren, um auf diesem Weg die wahre Aufgabe erst recht herauszuarbeiten. Wer nach letzterer Methode an unsere beiden Temperamente herantritt und zuerst einmal seine Sympathien prüft, um so ihren Kern zu prüfen, der wird finden, daß beide Richtungen gewiß etwas für sich haben, der wird aber auch die Rangordnung, die zwischen beiden waltet, nicht verkennen.

Es liegt nahe, unsere „vier politischen Temperamente“ zu vergleichen mit den „vier Temperamenten“ von A. Dürer, den vier Aposteln Petrus, Paulus, Markus und Johannes. Gewiß besitzt P. Abel einen petrinisch-optimistischen, P. Weiß einen paulinisch-pessimistischen Zug im geistlichen Wesen, Bogelgang eine johanneisch-melancholische, Queger eine augustinische Färbung im soziologischen Wesen; und so ergänzen sie sich auf's beste! Petrus wird immer die Autorität in der Kirche sein, Paulus aber immer derjenige, der den Methoden dieser Autorität, dort, wo sie zu sehr von der Rücksicht auf die Kirche und die Menschen und zu wenig von der Rücksicht auf Gott und den Himmel diktiert sind, „im Angesichte widersteht.“ Im Grunde war das ganze Lebenswerk von P. Weiß nichts anderes als ein solches „im Angesichte

Widerstehen“ gegenüber den Methoden des Kompromisses und der Konzessionen.

Dr. Ernst Karl Winter, Wien.

(Schluß folgt).

## Stand und Klasse.

In einem in den „Kölner Vierteljahrsheften für Soziologie“ veröffentlichten Aufsatz über diesen Gegenstand versucht Käthe Bauer-Mengelberg eine Abgrenzung der Verschiedenheiten und Beziehungen dieser beiden Begriffe.

„Stände und Klassen sind beides Einheiten auf Grund sozialer Gemeinsamkeiten verschiedener Individuen, die sich unabhängig vom Willen der Einzelnen eigengesetzlich entwickeln und das gesellschaftliche Leben so stark beherrschen, daß die Tendenz besteht, jeden einzelnen innerhalb der sozialen Sphäre in irgend einer Weise in diese Ordnung einzubeziehen.“ „Die durch Stände und Klassen begründeten sozialen Gemeinsamkeiten können beim Stand geistiger und materieller Natur sein, bei der Klasse sind sie nur ökonomisch materiell.“ Der Stand hat die Tendenz zur Erblöslichkeit; es entwickelt sich Standesbewußtsein; Momente, die bereits eine Erstarrungsmöglichkeit in sich bergen. Psychologische Voraussetzung der ständischen Gemeinschaftsform ist das bewußte Einordnen des Standes. „Das Verhältnis der Stände untereinander muß ein organisches sein“; „sie arbeiten miteinander“. Sobald egoistische Interessenpolitik der einzelnen einsetzt, ist der Uebergang des Standescharakters zum Klassencharakter eingeleitet. „Der Stand ist eigentlich nicht politisch.“ „Die Partei ist ein viel weniger tiefgehender . . . Zusammenschluß;“ „sie hat keine sozialen Funktionen“. Feuchtwanger bezeichnet den Stand als „organisiertes Gewissen“.

Die Klasse als soziales Gruppengebilde gewinnt ihre Einheit weniger als positive Gemeinsamkeit aller ihr zugehörigen Individuen, als aus der negativen Funktion anderen sozialen Gruppen feindlich gegenüberzustehen. „Der Kampf ist ihr eigentliches Element.“ Die Klasse ist nicht nur im Kapitalismus möglich, auch die früheren Zeiten haben ihre Klassenkämpfe gehabt. Trotz universalistischer Tendenzen des sozialistischen Klassenkampfes ist er wesentlich individualistischer Natur. Das eigene Interesse steht im Vordergrund; der Arbeiter strebt unbedenklich um die Interessen seiner eigenen Klasse in die nächste höhere Klasse hinein. Die Klasse hat immer eine fluktuierende Mitgliedschaft.

Max Weber vertritt die Ansicht, daß die Zugehörigkeit zur Klasse wesentlich durch die „Beziehung zur Produktion und zum Erwerb der Güter“ bestimmt wird; die Zugehörigkeit zum Stand dagegen durch die Prinzipien des Güterkonsums oder die Lebensführung. Diese Ansicht läßt sich nicht halten. „Der Arbeiter bleibt Proletarier, auch wenn er drei bis vier Aktien und Gewinnbetheiligung vom Unternehmer bezieht.“ „Der Arbeiter kann Bürger . . . werden, wenn die Begrenztheit seiner Familienpflichten ihm gehobene Lebenshaltung erlaubt.“ „In seiner Stellung im Produktionsprozeß hat sich trotzdem nichts geändert.“ „Die heutige Gesellschaft trägt vorwiegend den Charakter der Klassenrichtung.“



## SOCIAL REVIEW

### CATHOLIC ACTION

A timely warning was addressed to the Brothers of the Liverpool Particular Conference of the S. V. P. recently by Msgr. Pinnington. He told them not to be led away with the idea of the state taking over all charitable work and doing away with voluntary efforts. They were doing great things in the sphere of patronage work, but they should take care not to become like ordinary probation officers. He praised them for their efforts for the Hospice (of which there are several in Liverpool) for the Dying, and also for their work for the Catholic deaf and dumb of the city.

Nearly seven thousand men made use of the Catholic Seamen's Home and Institute at Victoria Docks, London, during the past year. The Home, which is managed by the Society of St. Vincent de Paul, is also the center from which regular visits are paid to Catholic seamen on ships in the docks, and the annual report, just issued, states that during the past six months altogether about 1,000 Catholic men have been seen by Brothers of the Society.

Objects of devotion and literature are given to each sailor in an envelope, on which a map of the Thames is marked to show the various Catholic churches in the neighborhood.

### UNEMPLOYMENT

The number of persons on September 1 recorded on the registers of employment exchanges in Great Britain was 1,162,700. This was 13,622 more than on August 25, but 122,923 less than on December 31, 1923. The total includes 869,200 men, 40,900 boys, 218,000 women and 34,600 girls.

### PROFITS

The American Milling Company, manufacturers of feed for horses, cattle and poultry, has declared a 33⅓ per cent stock dividend. In December last year the company declared a 50 per cent stock dividend and a cash dividend of 10 per cent. In June this year a 5 per cent cash dividend was declared on the doubled capital stock.

### HONESTY IN TRADE

Compulsory standardization and labeling of all textile fabrics, to protect the public when purchasing, was advocated at the 41st annual convention of the Laundry Owners National Association, held at Atlantic City, N. J.

The suggestion was made by Miss Rosamond C. Cook of New York City, Chairman of the textile section, American Home Economics Association, who said that there are now five bills before Congress relative to trade description, misbranding, stamping and labeling of fabrics and garments.

### OPEN SHOP MOVEMENT

The National Metal Trades Association and the National Founders' Association conduct employment departments, with main offices in Chicago

and New York. Besides, there are twenty-eight local branch employment offices in various cities of the country.

According to an advertisement printed in the *Open Shop Review*, published monthly by the National Founders Association and the National Metal Trades Association jointly, their employment departments endeavor, without charge to the applicant, to secure positions for competent mechanics, foremen and superintendents.

### BIRTH CONTROL

Why Milwaukee is "especially favored as a birth-control center" by the American Birth Control League, was told to a reporter for the *Milwaukee Leader*, a Socialist paper, recently by the secretary of that organization, Mrs. Anna Kennedy. It is "because of the progressive civil government" of that city, and the "absence of restrictive laws."

According to Mrs. Kennedy, the economic pressure in the country almost (?) demands the establishment of such clinics, and social workers in nearly every city in the country, she said, are coming to feel more and more the need for some clinic where physicians may disseminate knowledge to women who wish it.

### CRIME AND CRIMINALITY

Addressing the Brotherhood of St. John's Evangelical Church, St. Louis, on September 18, Circuit Judge J. Hugo Grimm declared: "Criminal classes are now organized strongly. Banditry has been made a business and bandits are powerful because of political influence. The only cure for the situation is through proper law enforcement, and back of this is the election of clean officials who will administer the law fearlessly."

"Proper law enforcement has two effects," the speaker said. "It both prevents the criminal on trial from violating the law again and acts as a warning to others. Certainty of punishment in all cases, however light the penalty may be, is preferable to heavy penalties in a few cases."

### COMPANY UNIONS

Two years' experience by the shopmen of the Pennsylvania Railroad, says the *Carpenter*, the official monthly of the United Carpenters and Joiners of America (September issue), has been enough to convince even those of them who expected anything else, that the "hand-me-down" union set up for them by the company, following the strike of shopmen, holds no advantages for them. For two years the company has worked feverishly to try and make the thing "take," but it won't work.

To those who know anything of such matters from practical experience, the article continues, this was destined to be the result from the start, because the scheme was dishonest and unnatural. The only real thing about it was the desire of the company to use it as a means of disrupting the shop crafts federation, as a legitimate part of the bona-fide labor movement of this continent. Outside of that it had no clear mission.

### WORKERS' EDUCATION

Speaking at the week-end lecture school organized by the Hampstead (England) Independent Labor Party, J. M. Mactavish (General Secretary of the Workers' Educational Association and the



Workers' Educational Trade Union Association), said that the Communists believed that the cause of the workers could only be successful through the use of force, and in their educational methods they aimed at developing the war mind. The international and national organizations believed that the workers could win through by peaceful, constitutional means. They objected to the Communist ideas being made the basis of the workers' education. The workers should have control of their own educational movement.

#### MIDDLE CLASS MOVEMENT

The first congress of the International Middle Class Union convened at Berne, Switzerland, on September 1. Dr. Schulthess greeted the assembly on behalf of the Swiss government. Short addresses were made by delegates from the following countries: Austria, Belgium, Bulgaria, Czecho-Slovakia, England, France, Germany, Holland, Hungary, Liechtenstein, Luxemburg, Poland and Roumania. Mr. Lameroux, France, spoke in the name of the *Union internationale de la sauvegarde de la propriété*.

The main object of the Middle Class Union is set forth as follows in its constitution: To unite all craftsmen, lesser industrialists, merchants, professional men and farmers of all countries for the purpose of protecting and promoting their ideal, cultural and economic interests.

#### ROBBING THE GOVERNMENT

The government has started suit in the local federal court to recover \$7,000,000 from New York contractors who built the Camp Meade cantonment, situated near Baltimore, Md. The bill of particulars is a story of dishonesty, waste and confusion. Millions of dollars' worth of material was allowed to go to waste, with no one in authority to save this property, which was paid for out of the people's savings. Workers were directed to "loaf on the job, go fishing, swimming, shoot traps and gamble." The cantonment cost the government \$18,000,000.

After filing the suit, the federal District Attorney said he did not know when it will be tried because of the number of cases now on the docket.

#### INTERNATIONAL COURTS OF JUSTICE

During the conference of the International Law Association, held in Stockholm, Sweden, early in September, the International Criminal Court Section, acting under a resolution passed at the Buenos Aires conference in 1922, received the draft of a statute for the creation of a Permanent International Criminal Court, which should be open to every state and the subjects or citizens of every state, whether belligerent or neutral, and whether during a war or after its conclusion.

The jurisdiction of the Court would embrace all complaints or charges of violation of the laws and customs of war generally accepted as binding or contained in international conventions or treaties to which the States concerned had adhered. The Court "shall also have jurisdiction over all offences committed contrary to the laws of humanity and the dictates of the public conscience."

The Court would apply (1) international conventions; (2) international custom, as evidence of a general practice accepted as law; (3) the general principles of law recog-

nized by civilized nations; and (4) judicial decisions, and the teachings of highly-qualified publicists of the various States, as subsidiary means for the determination of rules of law.

It is proposed that the seat of the Court, which would be in addition to and distinct from the Permanent Court of International Justice, should be established at The Hague. The scheme has, however, been referred to a committee for further consideration.

#### NEGRO PROBLEM

Announcing the gift of a million dollars, promised it by the Rockefeller General Educational Fund, the trustees of the Hampton-Tuskegee Endowment Fund hail the action as insuring the "continuance of the progress the American Negro has made since 1919."

A statement, given out by Dr. Robert R. Moton, Principal of Tuskegee, reads in part as follows: "The most liberal appropriations ever made by the Southern States have been made since then and at no time since their emancipation have the Negroes made greater strides in education, agriculture, religious work and business development.

"In North Carolina, for example, the amount raised by taxes alone and spent for Negro education increased from \$250,000 in 1913 to \$4,000,000 in 1923, while the value of school property rose from \$500,000 to \$5,000,000. Other Southern States are following North Carolina's lead."

The recent conference of the National Association for the Advancement of Colored People is said by the *Messenger*, an influential Negro monthly, to have adopted "a more fundamental, militant and constructive position than it has ever taken throughout its entire history." "It breathed the flaming spirit of an awakened, aroused and thinking Negro," says the *Messenger*. "Its economic, political and social program is a thoughtful and reasoned expression on our big, vital and pressing problems, appealing in a definite and fearless voice to the wide, toiling masses. . . . It has effected an orientation which imposes upon the movement a new imperative: A more complex but basic mission, especially in the domain of political and economic action."

#### EDUCATION

The Rural School Improvement Association, organized in protest against the rural school bill which created antagonism in many sections of the State of New York last winter, met at Syracuse during the recent State Fair.

The chief plank in the platform of the Association is that farmers in country districts should be allowed to decide for themselves in what manner the schools in which their children are taught should be operated. It is opposed to consolidation of school districts and use of centralized schoolhouses.

In the City of New York there exists an increasing desire and ability on the part of parents to send their children on from elementary to secondary schools. While the population has not even doubled in the last twenty-five years, the attendance at the secondary schools has increased tenfold.

In 1900 it was about 14,000, while the registration this fall is about 135,000. There is an attendance of 33,000 in addition at the classes made compulsory in continuation schools for children between fourteen and sixteen in industries. Sixteen per cent of the city's annual budget,



or \$62,000,000, goes for education, and to this the state government adds for that district another \$19,000,000.

Never in the course of almost a thousand years in any nation have so many young men and women come up to university halls as have registered in American colleges in the month of September, 1924, declares Charles Franklin Thwing in an article published in the *New York Times* of September 28.

"For the first time in its history of 289 years," he says, "Harvard limits its freshman class to 1,000, and the limitation is a number equal to the whole enrollment of fifty years ago. Yale also, for its first time, restricts its freshmen to 850, though she has received some 1,500 applications. The University of Pennsylvania, in several departments, puts up its bars; in its Wharton School the limit is the large number of 2,500. Dartmouth still leaps beyond its rapidly extending number of 2,000, and Amherst and Williams have the largest number of new men in the whole history of more than a century. Vassar and Wellesley still struggle to keep their enrollment down to the pre-determined limit, and succeed only with increasing difficulty. . . . Colleges as unlike and as remote from each other as the Rhode Island State College and Bucknell, in Central Pennsylvania, the latter with no less than 365 freshmen, declare that their lists are full and could have been greatly enlarged."

#### PEACE AND WAR

A letter has been sent to the Norwegian Nobel Committee from a number of journalists in Great Britain, America and France, endorsing the recommendation sent from many countries that the Nobel Peace Prize for 1924 should be awarded to Mr. E. D. Morel, M. P. The letter refers to the foundation of the Union of Democratic Control, to Mr. Morel's activity in that direction, and to "the suffering he has undergone in his work for peace."

Following other important central bodies of the American Federation of Labor, the Chicago Federation of Labor in regular meeting unanimously denounced Mobilization Day, "opposing these efforts of the American capitalist war-mongers, including the proposed Defense Day exercises and condemning militarism in general."

The resolution declares that the American military machine is to be used not only abroad and in the colonies, but is to be held in readiness "to be turned against the workers at home in any conflict between capital and labor."

Defense Day was unanimously condemned by the 42nd Annual Convention of the Illinois State Federation of Labor, held at Peoria the middle of September. It was termed a "militaristic demonstration more apt to lead to another war than be helpful in establishing world peace and brotherhood."

An army officer, Lieut. Farlow Burt, stationed at Peoria, addressed the convention, denouncing the authors of the resolution and suggesting that they were possible paid agents of a foreign government or disloyal foes. Secretary Victor Olander scored the officer, calling attention to the war record of the Illinois federation.

The attitude toward war was one of the questions discussed by the 27th Miners' International Congress, held at Prague, in Czecho-Slovakia. The French suggestion of a 24-hour strike in case of

a declaration of hostilities was opposed, especially by British and American delegates, as impractical. The matter was settled by a resolution agreeing to carry on anti-war propaganda, to join in "No More War" demonstrations, and to ask that the executive committee meet in case any country threatened war for the purpose of then taking such action as seemed best.

#### MISCELLANEOUS

A speaker at the 28th annual International Exhibition and Market of the Confectioners, Bakers and Allied Trades, held at Yslington, England, in September, directed attention to a new flour, "Yeoman II.," due to the efforts of Professor Biffen and Dr. Humphrey.

It was possible, he said, to have a flour grown, milled, and baked in the same district without any adulteration of foreign flour, thus saving transportation charges.

An historic ceremony took place in Leeds Town Hall on September 6, when representatives of the American Portland Cement Association handed over a bronze tablet to the memory of Joseph Aspdin, in the presence of a large gathering. In 1824, Joseph Aspdin, a stonemason of Leeds, who knew nothing of chemistry, found that by mixing finely pulverized lime with clay in certain proportions, burning it at high temperatures and grinding the product, he was able to produce a new constructional material. He took out a patent and called his invention "Portland cement," because it rivaled Portland stone for constructional purposes.

Mr. F. W. Kelly, President of the American Portland Cement Association, in handing the memorial to the city, said that it was hard to visualize the industrial conditions of 100 years ago. Chemistry was then largely confined to laboratory experiments and power was limited. Man was content to take materials as he found them supplied by nature. It required the true pioneer spirit for Aspdin thoroughly to blend and finally grind dissimilar materials and produce Portland cement. Without tools or modern knowledge, Aspdin took a progressive step from which the whole world had benefited.

The estimated blind population of the United States is 110,000, and approximately 13.5 per cent of this number are blind as the result of industrial accidents. These figures were presented at a recent meeting in St. Paul, Minn., of the International Association of Industrial Accident Boards and Commissions.

In reviewing the facts pertaining to laxity of eye protection in American industries, the Association stressed five methods of preventing such casualties: Education, illumination, vision testing and correction of visual defects by glasses, prompt and efficient medical service, and protection of the eyes themselves.

"Three-fourths of the eye injuries in industry come from preventable causes," the Association's investigators declared. "How, then, can the workman be educated to appreciate and utilize precautionary devices when provided? Placards, bulletins, warning notices and cartoons is the answer. An especially emphatic warning has been found in the display of photographs of fellow-workmen who have suffered loss of sight through negligence. The most potent of all educational arguments, however, is the automatic discharge of workmen who fail to comply with safety rules."



# The Central Verein and Catholic Action.

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.  
 First Vice-President, **Henry Seyfried**, Indianapolis, Ind.  
 Second Vice-President, **Max J. Leutermann**, Milwaukee, Wis.  
 Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.  
 Corr. and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.  
 Treasurer, **M. Deck**, St. Louis, Mo.  
 Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.  
 Hon. President, **M. F. Girten**, Chicago, Ill.  
 Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

What is liberty? When is a man free? Man is free only when he is in a position to arrange his action according to the perception of his reason, approved by the voice of conscience; in other words, according to his faith, for it is faith which guides conscience. But since faith has as its foundation the law of God, it follows that we are free only when we are able to arrange our actions according to the precepts of the law of God and really do so arrange them. And, having stated (elsewhere) that the inalienable human right to freedom is equivalent to the right that the civil laws (the laws governing our social life) be founded on the law of God, we wish to be understood as demanding that the civil laws contain nothing that would prevent us from acting, as free men, according to the law of God.

KARL V. VOGELSANG.

\* \* \*

Our National Economy . . . must above all rid itself of the veneration for immediate clear profit, which is computed in terms of principal and interest, and without which there is said to be no salvation. It must reckon with the laws of duration and continuity, and with the solidaric responsibilities of those who are companions territorially as well as to time, contemporaries. Private economy must repudiate the coarse superstition that the soil may be considered and treated as a mere piece of money, since in reality it is a part of the native or adopted country, common to all. Private economy must realize that regard for the rights of the community, and the duties the individual owes the community, imposes laws governing the use of the

soil for private advantage, and in general also must lay down restrictions and foster a spirit that will be superior to all seeking of immediate gain.

KARL V. VOGELSANG.

\* \* \*

The greater the intellectual qualifications of the individual, the more keenly will he perceive in his soul the desire to rise in the social and economic scale. This desire is in itself neither immoral nor forbidden, but is even given an ethical sanction by Christianity. It is utterly unjust, however, and therefore immoral and forbidden, to indulge in the abuse practiced by those who have attained to a more favored position in life and who render it impossible for all those, less fortunately situated, to attain to a better station. They are unjust who furthermore render the lot of those unfortunates unbearable by establishing themselves in comfort and ease above the heads of their fellowmen, considering them naught but a foundation for their own well-being, and offering them, with the purpose of pacifying them, the theory of the struggle for existence. This theory, so pleasing to the successful ones, is nothing more than a new version of the ancient Roman phrase: "Vae victis!" and consequently cannot console the disinherited. The situation arising from these conditions will become dangerous to those possessing power and wealth only at a given time: at such a time namely when the shifting of power, which cannot be prevented indefinitely, begins to show its effects in state and society. As long as an upward class movement continues, the ambitious element of the lower strata are satisfied and, by this very movement, the upper strata are enriched by the addition of valuable forces; and this serves to maintain the social balance. But if the opposite occurs, increased dissatisfaction among the lower classes of society produces an increase of the tension already existing. To these strata moreover are added all those various elements that originally were not a part of them: There is a decrease in the number of members of the upper classes, while the lower are continually being augmented; along with an increase in numbers an increase of discomfort is bound to come. And what was that far lacking those, who would resort to force in order to obtain justice, is now supplied by those lately crowded out of the upper groups. They bring with them the knowledge of conditions "up above," of the weaknesses of the oppressors and of the means of attacking them successfully.

KARL V. VOGELSANG.

Gladstone, writing to M. Novitcoff, 1876, said: "The history of nations is a melancholy chapter, that is, the history of their Governments. I am sorrowfully of opinion that, though virtue of splendid quality dwells in high regions with individuals, it is chiefly to be found in a large scale with the masses; and the history of nations is one of the immoral parts of human history."—Novitcoff, *Russian Memoirs*.



## The Apostolic Delegate's Letter to the President of the C. V.

The delegates attending the convention of the C. V. at Allentown regretted the absence of the Apostolic Delegate. They would gladly have welcomed His Excellency, holding, as they do, the representative of the Holy Father in especially high regard. It was unfortunately impossible for the Apostolic Delegate to be present, and he expressed his regrets in a letter addressed to President Korz, in reply to the invitation extended him. The communication says:

I am pleased to acknowledge your esteemed invitation to the annual convention of the Central Verein, in Allentown, Pa., August 24-27, 1924.

I beg you to convey to the convention my thanks for this kind invitation, together with my sincere regret that certain engagements which I have already made will not allow me to be present.

Wishing the convention every success, I am,

Sincerely yours in Xt.,

P. FUMASONI-BIONDI,

Archbishop of Dioclea,

Apostolic Delegate.

## Busy Men Always Have Time

Perhaps the most common excuse offered by members of our societies, urged to action, is: "I am too busy!" or "I have no time!" Experience proves, however, that busy men always have time. So one is led to believe that the men who try to excuse themselves from the urge of doing something are really not busy men at all, but rather belong to that vast number of people who do not know how to make the best use of their time. These are also the people who do not realize that they will be held responsible for the use they have made of the time allotted them by Almighty God. Time is a gift of the Creator for which we shall be asked to give an accounting.

What help one may obtain from a really busy man is well set forth in an article published in the *Institution Quarterly*, official organ of the Public Welfare Service of Illinois. The first scene of this story opens in the hearing room at the Illinois State Penitentiary at Joliet.

A little woman with four small children appeared before the Division of Pardons and Paroles, sitting as a Parole Board. Her husband was an inmate. He had been a switchman. He went out with associates in what was then known as "the outlaw strike" in Chicago. He had been out of employment for some time. He was desperate. Together with another he held up a man, taking a few dollars in change. He was in jail for about six months and finally sent to the Joliet prison.

The wife in her statement before the division, in behalf of her husband, said that she applied to some charitable organization of the city of Chicago for assistance. She was told that they would help her by placing her children in a home. She refused the aid tendered at such a sacrifice. She took in washing. She did everything that she could honestly do to raise money with which to feed and clothe her little ones and herself. When she appeared before the Division she was in very bad physical condition. Her story and her appearance appealed to the members.

After a thorough discussion of the case it was decided to do something if possible to help her. The crime had not been of that serious character where weapons were used. It was a "strong arm" holdup. Telephonic communications were established with the president of one of

the great western trunk lines. Although he only has about nine or ten thousand miles of railway to operate, his reply came back from the wire crisp and succinct: "I will call you back in thirty minutes." Within the time limit the superintendent of the Board was called to the 'phone and this is what he heard: "I have a place for your man at M——. I have had transportation made out for him, and for his wife and children. When can he report for duty?"

The inmate, his wife and four little ones were soon re-established. The parolee, through the parole agent at M——, saved enough money to send his wife to Chicago where a very greatly needed operation was performed. Of course the president of the road saw that the transportation was furnished for her both ways. The parole was completed at M——. It was then discovered that the wife had contracted tuberculosis while laboring to support her children and herself. The president of the road thereupon found a position for her ex-convict husband with the lines in New Mexico. He furnished a car for the shipment of their household effects. The little family has been established there now for 1½ years and are as happy probably as the average American family.

The moral of this story is that no matter how busy a man may be, he always has time if the spirit is in him to do his tasks and now and then to add to the sum total of human happiness by little acts done on the side.\*

Those of our members who are "too busy" to assist the cause of Catholic Action might do well to ponder over this account.

## A Paramount Duty

The Catholics in the East, and the larger cities of the Middle West, are apt to suffer from a rather smug frame of mind. They are very much in the position of the man who, according to a German proverb, believes everybody to be comfortably warm because his stove is properly provided with fuel and therefore makes him comfortable. They do not realize that, while they are attending Mass in beautiful churches, well equipped in every respect, in out-of-the-way places of our country Catholicity of an atrophied kind exists, and that numerous Catholics, for a time neglectful or neglected, can hardly be considered live members of the Church. They almost resist the attempts of the priests to lead them out of their bondage, and their own poverty, and the poverty of the priests who go to live among them, increases the difficulty of saving them from the lethargy they are suffering from.

The Bureau from time to time receives letters, speaking of these conditions, and it tries to do what it can to assist priests situated as those are, of whom we spoke above. Thus, on July 6th, a letter was received containing the following question:

"Could you perhaps furnish me with some practical information as to how to get a library started here, especially for the children. I notice you are assisting prison chaplains, and to me it seems that help in these half pagan and almost infidel places in . . . is no less necessary."

The writer goes on to say he had been digging into his own pocket and had distributed copies of various pamphlets and leaflets. In conclusion he states:

"For the Sunday Visitor I sometimes obtain four cents, all told, at High Mass. At the early Mass today I received 17 cents, and this owing to the fact that some copies of

\*) The *Institution Quarterly*, March, 1924, page 6, Vol. XV., No. 1.



ne pamphlet advertised as costing 25 cents were taken. home profit!"

He volunteers to pay the postage on anything the Bureau may be able to send him, although he is serving as pastor "where an adequate salary is out of the question entirely."

Just a year ago a small Westphalian community celebrated the event of the blessing and ringing of no less than four new bells, replacing those it was forced to give up during the war. Considerable amounts of money have been sent from our country to Germany and Austria for bells, organs, statues and similar purposes. While this was being done, hundreds of parishes in our country were without a priest, the children without religious instruction of any kind, and even among the immigrants, proselytizing was carried on by Protestant agencies to a great extent, since the Catholics did not provide for their own!

It is high time for us to realize our duty of assisting the Home Missions, and the self-sacrificing priests who live an isolated life in out-of-the-way places, in order to protect the Faith of small groups of Catholics that drifted to remote localities, and whom the Good Shepherd must now seek out under great difficulties.

#### Agriculturist Members of C. V. Should Interest Themselves in Real Rural Progress.

The C. B. is doing what it can to convince the agriculturist members of the C. V. whom it is able to reach that they should avail themselves in a judicious manner of the information at hand regarding the improvement of soil, seed, stock, etc. A haphazard manner of farming cannot be tolerated and slothful farmers are sure of being driven out of existence. The future of agriculture belongs to the intelligent and active agriculturist.

To what extent agricultural knowledge is indispensable the article on the desirability of high protein in wheat, recently published by the Southwestern Wheat Improvement Association, tends to make clear. Mr. H. M. Bainer, director of that organization, writes that "the percentage and quality of protein is having more and more effect on the market price of wheat."

Continuing, he says: "Millers and grain dealers are paying a good, liberal premium for high protein wheat, especially when they know that the protein is of good quality. The wide margin in price often paid at the same market on the same day for different lots of wheat of the same grade is almost always due to the difference in protein."

"The country grain buyer cannot determine the protein content in wheat; the work is too intricate and special chemical equipment is necessary. The only way the grower or grain buyer can determine the percentage of protein is by sending a small, composite sample to the State Grain Laboratory or to a cereal chemist for analysis. Protein may run as low as 8 per cent and as high as 18 per cent, but 12 per cent is a good, high average."

"Climatic and soil conditions have almost everything to do with the amount and quality of protein. Low protein is caused by wet seasons, sandy soils, lack of nitrogen in the soil and late preparation of the seedbed. On the other hand, high protein is caused by dry seasons, fine upland soil, plenty of nitrogen in the soil and early preparation of the seedbed."

"The most generally practical way to insure an adequate supply of nitrogen is to grow wheat in rotation with legumes, such as alfalfa and sweet clover, and prepare the ground early. A top dressing of barnyard manure will help and in most cases will also increase the yield, if applied judiciously and not too much at a time. July or early August preparation of the ground has the most marked and immediate effect of anything that can be done."

Problems of this nature lend themselves to addresses and discussions in societies existing in rural parishes. It is one of the aims of Catholic Action to assist the farmer in every manner possible and warranted by sound social and economic principles. But he must be willing, on his part, to help himself and also to apply mutual help to those of his problems which he cannot solve alone.

#### Making the Annual Dues Meet the Organization's Needs

A year ago the Staatsverband of Texas voted to raise the annual dues per member to one dollar, the dues to include subscription to the *Verbandsbote*, the official publication of the organization, and the action was sanctioned by the societies almost without exception. At its convention held in May of this year, the Catholic Union of Missouri also broke away from the traditional per capita and established fifty cents per member as the annual dues.

While it required courage to attempt this change, the results seem to justify the initiative of the men responsible for it, since some 20 societies have already sanctioned the action of the Missouri convention. This is not altogether surprising, since for a number of years past the Union has raised forty cents from its members per year. However, this was done with the understanding that the per capita was 15 cents, while 25 cents constituted a donation for the support of the Central Bureau. Naturally, many members of the affiliated societies felt that the contribution of 25 cents would be discontinued as soon as the Central Bureau Endowment Fund was raised, and numerous societies were prepared to refuse further payment. It was at this psychological moment that the innovation was urged. The annual dues go to the treasury of the Union for use of the Union, with the proviso that the executive will administer its funds economically and give, at the end of the business year, such support from the surplus as it deems prudent to the Central Bureau.

The step undertaken by these two State Leagues is one for which other state organizations must summon courage. The miracle is that men can be found year after year who will undertake to hold office in organizations which are financed in so niggardly and uncertain a manner as are many of our state bodies. What has been achieved by the two organizations mentioned in the matter of increasing the annual dues has been accomplished at a time when the farmers, at least, were none too prosperous. Should the general economic condition improve after the elections this fall, the other leagues would have one difficulty less to contend with than these two organizations had to overcome.



### The C. V. Resolution on the Proposed Child Labor Amendment

Among the resolutions adopted by the Allentown convention of the C. V. that on the proposed Child Labor Amendment yields practically to no other in importance, principally because it represents the first public declaration of its kind on the part of Catholics, directed against that proposal. Because of an omission in the text printed in the September issue of *Social Justice*, we reprint the resolution herewith in full:

As unalterably as we are opposed to the evils of child labor, stunting the physical and intellectual growth of the child and nourishing a spirit of greed at the expense of the childhood of the country, just so unalterably are we opposed to the means proposed for the removal of this evil.

We are not in favor of the proposed child labor amendment to the Federal Constitution for the reason that it would result in the further unwarranted usurpation of States' rights, the unnecessary curtailment of parental authority and responsibility by a Federal bureaucracy, and the excessive centralization of additional power in the federal government at the expense of local self-government.

We prefer to see the abolition of child labor brought about by increasing and more effective child labor laws in all the states and especially by the enactment and enforcement of compulsory school laws. We feel that particular responsibility devolves upon the National Association of Manufacturers and the United States Chamber of Commerce and similar organizations to work strenuously for the early passage of such laws in all the States of the Union.

*America*, of New York, published by the Jesuit Fathers, besides treating of all the resolutions in an editorial article in the edition dated September 13, reprinted this resolution in full with favorable comment. That weekly is undertaking the task of seeking to enlighten Catholic public opinion in the U. S. regarding the amendment, basing its position largely on grounds covered by the resolution. On the other hand, as against this opposition of the C. V. and *America*, at least one influential Catholic organization has gone on record as recommending the amendment.

### The Month of September at St. Elizabeth Settlement

The past month saw the usual changes in Settlement and Day Nursery attendance incident to the opening of the schools. Both divisions of the institution are affected by school attendance, but in a fluctuating measure. During vacation time some children are added to Settlement and Nursery care, since they do not come under supervision at the schools, while some few others, from the Day Nursery, are kept at home during vacation, since older children are in some cases free during that season to look after the little ones. Attendance records show that 602 lunches were served during the month to Nursery wards, while the noonday lunches to children of school age numbered 697, making a total of 1,299, of which number 314 were served gratis.

The record of families coming under Settlement care is as follows: Continued cases, 42, with 54 children; new cases, 11, with 18 children; closed cases, 9, with 17 children, and active cases, 44, with 52 children. The average attendance was 52.

Employment was secured for two persons; medicine furnished for two children; one case was referred to SS. Peter and Paul Conference of the St. Vincent de Paul Society, and another to the Children's Aid Society. The Social Visitor paid 20 visits in the interest of Settlement work, 16 in behalf of patients in the Maternity Ward of the City Hospital, and 5 to the Bureau for conference purposes. Nineteen Maternity cases were handled, three of them being of unmarried mothers. Three baptisms were arranged for in this branch of the work, and one layette, consisting of 24 pieces, was provided for an infant.

Contributions of clothing were received from SS. Peter and Paul and Our Lady of Sorrows parishes; toys from SS. Peter and Paul's; furniture from St. Agatha's, and shoes and clothing from Mr. James H. Zipf. Distribution was made of 138 partly worn garments and 22 pairs of partly worn shoes.

The evening needlework class has resumed its weekly meetings. The sewing circle of the Catholic Women's Union met as usual, two parishes being represented. The Daughters of St. Elizabeth held their monthly meeting in the Settlement as usual on the third Sunday of the month.

### Central Bureau Endowment Fund

*Gain for the Month of September \$11,103.80.*

Following the receipt of \$8,696.05 during the month of August for the Central Bureau Endowment Fund, contributions credited during the month of September reached a still higher figure, namely, \$11,103.80. It is true, this sum includes contributions that had accumulated in various states in the course of a number of months. At the same time, however, there have been a number of spontaneous donations from other sources than the State Leagues' channels. Thus Mr. Albert Wochner, of Bloomington, Ill., contributed \$25.00; Rev. J. M. Kasel, of West Allis, Wis., who has previously contributed to the Fund, donated another \$10.00; St. Liborius Parish, St. Louis, the pastor of which, Rev. H. S. Kister, had personally donated \$200.00, raised the additional sum of \$163.65, while St. Joseph Society in far-off Tacoma, Wash., turned over \$32.50 to the Fund; \$10.00 came from St. Peter's Men's Society at Celestine, Ind., while St. Henry's Branch of the Western Catholic Union at Aurora, Ill., added \$60.00 to the gifts that have come from that city.

It is apparent from these figures and the sources whence the donations have come that there is a widely-spread interest in the Fund, resulting in creditable accomplishments. The interest they indicate must, however, be intensified and spread still more. There is no reason to assume that it is impossible to raise at least a large part of the \$104,000.00 still needed to bring the Fund up to the minimum requirement of \$250,000.00 in the near future; for it is a fact that at least in a number of states the blessings of the harvest have been generous, and it is not expecting too much from the members in those rural sections to ask them to give to the Fund at least the small sum required of them. They should be induced to cultivate the attitude that support of this project comes under the head of "good works." More than one priest has so designated it. If our Catholic farmers



looked upon it in that light, they would be willing to contribute generously to this cause. They would neither shirk their burden entirely nor would they content themselves with a grudging remittance of the small sum requested. Nor would they postpone their remittances indefinitely.

The question arises, who is to suggest this thought to the members of the C. V. throughout the rural districts. The Bureau is impelled to urge the Reverend clergy to assume this task. They have so generously shown their interest in the Fund in a substantial manner; surely, they will not refuse to co-operate with the officers of the C. V. and the State Leagues for the purpose of completing this undertaking. A kind admonition from them will produce unexpected results.

What has been said regarding an appeal to the men and women in the rural districts has been directed to them primarily, but not exclusively. It is sincerely to be hoped that in the cities also the spirit of generosity may be aroused to action; and it can readily be aroused if the Reverend clergy will suggest the completion of the Fund as a "good work," in which all members of the C. V. and non-members, each according to his or her means, should participate.

#### Mr. Henry B. Dielmann Added to Committee on Social Propaganda

At the Allentown convention of the C. V. the committee on Social Propaganda voted to add Mr. Henry B. Dielmann, of San Antonio, Tex., to its membership, and this election was sanctioned by the Executive Committee of the C. V. and the general body as well.

Mr. Henry Dielman has been an active participant in C. V. work in his own state as well as in the national movement. He is an attorney at law and member of the Legislature of his state; a capable delegate, an active member on the resolutions committee of the C. V. conventions, known to numerous delegates particularly as one of the speakers at the mass meeting of the convention at Milwaukee in 1923, and as the speaker of the closing session of the Allentown convention of this year, on which occasion he read a paper on immigration.

The resolutions adopted by the Allentown convention were given space in the *Sacred Heart Voice*, the official publication of Sacred Heart and St. Roch's parishes, Indianapolis, Ind. Furthermore, the "Parish Chronicle" tells those perusing that column to "be sure to read the resolutions of the annual convention of the Central Verein."

May we not hope that other parish monthlies will follow the example of the Indianapolis parish messenger? By doing so they will promote the cause of Catholic Action, which depends on a clear understanding of the great questions of the day and the principles underlying them. The C. V. endeavors to deal with both in its resolutions.

## THE CONVENTION AT ALLENTOWN

### *A Truly Progressive Meeting in the Cause of Catholic Action.*

In the September issue we printed some of the "high lights" of the Allentown convention, held on August 23 to 27, and followed by the Central Bureau Study Course on August 28 and 29. A similar survey of outstanding events and evidences of zeal might be repeated, for at the Allentown gathering much occurred that is commendable and worthy of discussion. Owing to the restrictions of space and policy, however, it is impossible to submit more than a cursory sketch of the more important transactions.

As usual, the Committee on Social Propaganda began its labors on the Friday before the opening of the convention, meeting twice on that day and once on the next, to which sessions another was added on Monday. A meeting of the representatives of the Legislative Committees and one of the Committee on Revision of the Constitution were set for Saturday, as was also a session of the Committee on Resolutions. The meeting of this body was well attended and the committee immediately set to work, continuing its labors on Sunday afternoon and evening, Monday evening, Tuesday afternoon and evening and Wednesday morning. Saturday evening, following upon the reception of His Eminence, Cardinal Dougherty, Archbishop of Philadelphia, the Executive Committee sat until midnight; the meeting accepted the President's Message, discussed recommendations concerning the Gonzaga Union of Young Men, accepted the recommendations and decisions of the Committee on Social Propaganda, along with the Annual Report of the Central Bureau, the report of the Committee on Revision of the Constitution and of the Committee on the Endowment of the Central Bureau. Among the recommendations of the President (the text of the Message appeared in the September issue) is one favoring a pilgrimage to Rome during the year 1926, which was acted on favorably by the Committee and the general body as well. The report of the Committee on Social Propaganda noted the decision to add Mr. Henry B. Dielmann, of San Antonio, to its membership; contained an appeal for the early completion of the Endowment Fund, supplemented by a series of forceful arguments; submitted the suggestion that, on printed matter of the C. V. and of the C. B., and in other ways, the C. V. be designated as a union of Catholic Men's, Women's and Young Men's societies of America, and the Bureau as the agency of all the component parts; the report of the Committee which had audited the books of the Bureau, this report, at the given moment, also being submitted to the Executive body by the Chairman of the Committee; the request to borrow and expend, in addition to \$1,600.00 already on hand, the necessary monies to remodel part of the garage belonging to St. Elizabeth Settlement, the rooms thus obtained to be used for recreational and educational purposes. The arguments advanced for the completion of the Endowment Fund contain references to some of the Bureau's plans, which in this manner were also placed before the Executive and the general body.

The opening meeting on Sunday morning—all major gatherings of the C. V. were held in the Young Men's Hall of Sacred Heart parish, the parish harboring the convention—was accorded so cordial a welcome by the local committee, Mayor Gross of Allentown and the pastor of Sacred Heart, Rt. Rev. Msgr. Peter Masson, that the delegates were thereby encouraged to labor with earnest zeal and enthusiasm. Mayor Gross very appropriately ingratiated himself with his audience by emphasizing the civic virtues of the German element that had made Allentown and large sections of the State of Pennsylvania what



they are; Msgr. Masson's welcome was most cordial, and the events of the following days more than proved its sincerity. The pontifical high mass, with His Eminence as celebrant, the sermon by His Grace, the Archbishop of Milwaukee, Most Rev. S. G. Messmer, the brief address of the Cardinal, were profoundly impressive. The mass meeting in the afternoon, in the Rialto Theatre, with an address in German by the Rev. Dr. Chas. Bruehl, of Overbrook, Pa., on "Die historische Friedensmission der Kirche," and another on "Fundamentals of Reconciliation," by Prof. George King, Jr., of Hoboken, N. J., delivered before a crowded auditorium, was also a memorable occasion. (A representative of the National Catholic Welfare Conference addressed the gathering after the completion of the program.) Singing by the choir of Sacred Heart parish and St. Francis Men's choir rounded out the program. The day fittingly closed with a presentation of one of Calderon's masterpieces, "The Mysteries of the Holy Mass," a type of dramatic production all too rarely seen on our Catholic stages.

The solemn high mass on Monday morning was followed by the customary joint session, attended by representatives of all the sections, the delegates to the Women's Union and the Gonzaga Union later adjourning to their separate conventions. A number of communications, among them one from His Excellency, the Apostolic Delegate, the Most Reverend Fumasoni Biondi, and an address by His Grace, the Archbishop of Milwaukee, were encouraging in a remarkable degree, while the reading of the President's Message outlined the work of the convention and offered many suggestions. The policy of the C. V., to confine addresses by visitors to a minimum and to use the time available for instructive papers on important topics, obtained throughout the convention, including this session. By previous arrangement the Rev. Dr. F. Hoefliger, representative of the Bishop of Chur in Switzerland, spoke on the proposed Swiss Mission Seminary, a project in line with the C. V.'s interest in mission support. The subsequent sessions each were the occasion of eminently worthwhile addresses; one on Monday afternoon by Mr. Philipp H. Donnelly, of Rochester, N. Y., on Essentials of Arbitration in Industrial Disputes; another on Tuesday morning by Rev. P. Kilian, O. M. Cap., on The Boy Problem; a third on Tuesday afternoon, in a joint session, by Dr. John G. Coyle, of New York, on Birth Control; and the last on Wednesday morning by Mr. Henry B. Dielmann, of San Antonio, on the Immigration Problem. All of these papers were followed by a discussion, the sessions thus becoming a quasi-Study-Course. In addition to these features, there was a joint meeting on Tuesday evening, at which the Director of the Central Bureau, Mr. F. P. Kenkel, reported on the Bureau's activities during the past year, his address being followed by a report of Mr. Henry Seyfried, of Indianapolis, Chairman of the C. B. Endowment Committee, on the progress of the collections for the Fund.

The instructive character of the convention proceedings was again emphasized in the resolutions themselves, the reading of them and the explanations with which they were submitted. It is characteristic of the C. V. conventions that the Committee on Resolutions performs its labors with the greatest possible care, enlisting the knowledge and experience of men from all sections of the country and from numerous walks of life. The mere reading of their declarations on important problems, along with the explanations, would constitute a feature of real educational value in any convention.

The similarity of purpose inspiring our state organizations and their district leagues, underlying which there is real democracy and autonomy as to choice and form of action, was again evidenced by the numerous and, in general, creditable reports of the Presidents of the State Leagues, submitted in the course of the convention. From Connecticut to California and from North Dakota to Texas, our State Leagues, joined in a purely voluntary organization, the C. V., pursue the same ideals, follow the same general lines of action, interesting themselves in

Catholic Action, in problems affecting conditions in their respective sections as well as in the nation at large. Two State Leagues failed of representation by delegate at Allentown; on the other hand, the President was in a position to report that he had succeeded in establishing contact with societies in Boston, thus very probably paving the way for an increase in the strength of the C. V., at least by the addition of a few societies in that important center. The unity of purpose was exemplified in the reports from the various state organizations on the progress of the C. B. Endowment Fund; on efforts in behalf of the Catholic Missions; on endeavors to combat the tendency towards centralization of political power in the Federal government; on the development of District Leagues; on the arranging of "Katholikentage" in sections of the states, with instructive addresses on religious questions and other issues of social import; on endeavors to promote rural progress; on efforts directed towards organizing societies of young men and of women, and of affiliating them to the state organizations, etc.

As previously reported, the convention voted to change the name of the organization in part, retaining the words "Central Verein." One of the motions submitted had suggested the version "Catholic Central Society"; in view, however, of the esteem in which the organization known for more than half a century in our country has been and is held, and in recognition of the good American usage of accepting such names as perfectly idiomatic terms, good contributions to our own American tongue, the compromise term Society was not accepted. In place, however, of the "German Roman Catholic" in the former title the one word "Catholic" was retained, and the words "of America" added after the word "Central Verein." The new version reads "Catholic Central Verein of America." The suggestion was offered—although the constituent organizations retain the right and liberty to decide for themselves—that the state bodies may choose the title "Catholic Central Verein of America—Section Pennsylvania," or: "Catholic Central Verein of America—Staatsverband Texas," or whatever similar designation the state bodies elect to accept. As customary in the C. V., the change of name of the national body does not involve compulsion on the states.

How splendidly interest was sustained throughout the convention may be gleaned from the fact that on the morning of the last day, what was to be the closing session was prolonged by vote of the convention.

Syracuse, N. Y., extended to the C. V. an invitation to meet in that city, valid for 1925 or 1926; the Executive Committee was instructed to accept the invitation, but to make efforts to arrange for the 1925 convention to be held, if possible, in one of the states in the middle west. The officers, largely re-elected, are: President, Mr. Charles Korz, Butler, N. J.; Vice-Presidents, Henry Seyfried, Indianapolis, Ind., and Louis J. Annas, Allentown, Pa.; Recording Secretary, Frank J. Dockendorff, La Crosse, Wis.; Corr. and Financ. Secretary, Mr. John Q. Juene-mann, St. Paul, Minn.; Treasurer, M. Deck, St. Louis, Mo.; members of the Executive Committee: Rev. A. Mayer, St. Louis, Mo.; Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuzberger, Evansville, Ind., and Anthony J. Zeits, Philadelphia, Pa.

A brief but interesting report on the deliberations and decisions of the convention of the *Catholic Women's Union* was delivered during the last session of the C. V. by the President, Mrs. S. C. Wavering, who also named the subjects regarding which that body had adopted resolutions. The attention of the general convention of the C. V., as well as of the Executive Committee, was directed in a benevolent way to the matter of the *Gonzaga Union* as a national body. By motion from the floor a Committee of elder members, interested particularly in the young men's movement, was appointed to sit with representatives of the G. U. and to formulate plans for the future of the organization. A number of men eagerly responded and held several sessions, giving the young men the benefit of their experience and promising their co-operation for the future.



## Convention of New York State League an Instructive and Inspiring Gathering

The 27th annual convention of the State League of New York, held on August 31 to September 2 in Schenectady, was easily one of the most auspicious gatherings of this body. "Representative Catholic laymen from the principal cities of the State," says *The Echo*, of Buffalo, "were present, and took part in the deliberations of the convention, which was one of the most interesting in the history of the organization . . . Moral, economic and social problems received earnest consideration in the various addresses and resolutions of the convention." The resolutions adopted deal with the rebuilding of a new social order, based on justice and charity, world peace, education, the Catholic press, and other phases of religious and social endeavor. The next convention will be held in either Syracuse or Brooklyn, subject to the decision of the Executive Committee.

His Lordship, the Rt. Rev. Edmund F. Gibbons, of Albany, and a number of priests were present at the solemn high mass on the morning of the 31st, on which occasion the Rev. Herbert Ostermann, O. M. C., of Seaside Park, N. J., delivered the sermon, pointing out certain specific tasks for the convention to perform in the interest of the poor, for the protection of the family, in the defense of Christian education and the promotion of public welfare. Previous to the church services the formal opening meeting had been held, at which the delegates were welcomed by Mr. R. Buechler, President of the local committee, and the Hon. Wm. W. Campbell, Mayor of the city. In his message, submitted to the meeting, Mr. Wm. Fleisch, President of the State League, summarized the achievements of the League in the past year and urged the extension of associate membership, the development of the societies composing the League, support of the Central Bureau, social study courses, and the fostering of a more enlightened and active participation in civic and community affairs. The features of the mass meeting in the evening were the addresses by Rev. F. H. Munding, S. J., of Buffalo, on the "Bankruptcy of International Socialism," and Mr. Alphonse G. Koelble, of New York, on "Patriotism."

Monday and Tuesday were devoted to the business sessions of the convention, in the course of which six instructive addresses on important topics were given. The first of these was the excellent report submitted by Mr. J. Dietz, of Brooklyn, on the C. V. convention at Allentown, which was followed during the same session, on Monday morning, by a paper by Mr. Philip H. Donnelly, of Rochester, on "Our Organization and Its Future." On Tuesday Mr. Peter W. Kummer, Jr., of Brooklyn, discussed "Problems of the Catholic Youth," and Mr. Clarence J. Foertsch, of Syracuse, that of "Our Correlations," in which he treated of the importance of co-operation by Catholics in endeavors for the promotion of the public welfare. A fifth address was that of the Director of the Central Bureau, Mr. F. P. Kenkel, who spoke on the Bureau in the service of Catholic Action, while the last of the major addresses was by Mr. Joseph M. Schifferli, of Buffalo, on "The Catholic Press." Incidentally, the meetings were addressed by Central Verein President Chas. Korz, Rev. George A. Metzger, Spiritual Advisor of the League; Rev. Peter Winkelmann, of Gloversville, N. Y.; Rev. Leo B. Schmidt and Rev. Joseph Henrich, both of Schenectady, and others. According to the report submitted by Secretary Al. Werdein, the League has contributed \$23,250.44 to the Central Bureau Endowment Fund. The convention decided to encourage its members to participate in a Central Verein pilgrimage to Rome in 1926, and voted to extend its charitable activities, and to continue its endeavors for the support of the Central Bureau. The officers elected by the convention are: Spirit-

ual Advisor: Rev. Albert Regensburger, O. M. C., Syracuse; President: Wm. H. Fleisch, Syracuse; Vice-Presidents: Kilian Klauer, New York; Harry F. Honickel, Albany; Peter J. M. Clute, Schenectady, and Hy. Bick, Sr., Utica; Financial and Corresponding Secretary: Alois J. Werdein, Buffalo; Recording Secretary: Joseph M. Schifferli, Buffalo; Treasurer: Kilian Eckert, Rochester; Marshal: Emil Wehner, Poughkeepsie. The Catholic Women's Union of the State of New York held its annual convention simultaneously with the Staatsverband.

## From the Ranks of the Catholic Women's Union

### Eighth General Convention at Allentown

This year's convention of the Catholic Women's Union of the U. S. A., held at Allentown, Pa., on August 23 to 27, was proclaimed the most auspicious meeting in the history of the organization. Important and inspiring as have been previous gatherings of this kind, it remained for this year's concourse to set an example of still more purposeful action, methodically planned and carried out, and combined with inspiring and instructing addresses and discussions. The business sessions were less frequently interrupted than had been the case in former years by visitors for whose appearance no provision was made in the program; the recommendations of the Executive Committee were made the order of business in a manner conformable to the importance of these recommendations; the discussions were to the point; the resolutions were given attention that promises fruitful thought and action in the future.

Participation in the joint features of the convention—the reception to His Eminence Cardinal Dougherty, Archbishop of Philadelphia, on Saturday evening, the Pontifical High Mass with the encouraging address by His Eminence and the inspiring sermon by His Grace, the Archbishop of Milwaukee, the Most Reverend S. G. Messmer, on Sunday morning, the church services on the remaining three days, the opening meeting on Monday and the joint meeting on Tuesday evening, along with the joint attendance at the lecture of Dr. John G. Coyle, of New York, on Birth Control, readily provided a foundation on which the transactions of the convention of the Union could safely rest. At the same time all these happenings had the effect of impelling more concerted, undistracted effort for the attainment of the ends to which they lent the inspiration. Likewise, the excellent local arrangements made it possible for the delegates to devote their undivided attention to the work in hand. The attendance at all the sessions was uniformly excellent. The presence and the addresses of the Most Rev. S. G. Messmer, Archbishop of Milwaukee; the Rev. A. Mayer, St. Louis, Spiritual Director; of Rev. Raphael Wittig, S. D. S., St. Nazianz; Rev. Chas. Moosmann, of Pittsburgh, Pa.; Rev. Theo. Hammeke, of Reading; Rev. Robert Schlinkert, New Ulm, Minn., during the business sessions of the organization contributed greatly towards unifying the efforts of the delegates and emphasizing the more important issues. The mass meeting of the organization, held on Monday evening, the features of which were an address by the Rev. Dr. Chas. Bruehl, of St. Charles Seminary, Overbrook, Pa., on "The Catholic Woman as a Social Factor," and by Mrs. Helen Tyson, of the Labor Bureau, Pittsburgh, on "Women in Industry," was an important event in an important convention.

Among the transactions of the convention, aside from the work of committees and reports of affiliated organizations, the following recommendations of the Executive Committee, adopted by the convention, deserve to be noted: To transfer the publication of the Official Bulletin of the



organization to the Central Bureau, if the Bureau were willing to accept the task; Miss Elizabeth Lenz, hitherto Secretary of the organization, to be voted the thanks of the organization and the sum of \$50.00 as a token of appreciation for her services in editing the "Bulletin" since the demise of Rev. S. P. Hoffmann, former Spiritual Director of the Union and founder and editor of the "Bulletin." A change of the patron Saint of the organization was sanctioned, since it is the wish of His Holiness, the Pope, that Catholic women's organizations should place themselves under the special protection of Our Lady of Good Counsel. Furthermore, it was agreed that as far as possible there shall be uniformity in the names of the local and state sections, the name to conform to that of the national body. In addition to allowing a number of bills, including fees to speakers, the convention voted that a committee be appointed to complete a Travelers' Aid booklet for Catholic girls and women, to provide for uniform posters for railroad station, and to compile a list of homes for Catholic girls, who must board out, to be published in the "Bulletin." Moreover, a legislative committee was appointed, with Mrs. J. W. Smith, of St. Paul, as chairman. The books of the Financial Secretary showed a balance of \$386.46 as of Aug. 1, 1924.

Serious attention was paid the message of the President, Mrs. Sophia Wavering, of Quincy, Ill., in which she urges co-operation for the attainment of the purposes of the Union, the strengthening of the organization, the fulfillment of necessary tasks of charity and social service. His Grace, the Archbishop of Milwaukee, has consented to continue as Protector of the organization. In addition to an Advisory Board of thirty-nine members, the elected officers are: Rev. Albert Mayer, St. Louis, Spiritual Director; Mrs. Sophia C. Wavering, Quincy, Ill., President; Mrs. Minnie Springob, Milwaukee, Mrs. Theresa Born, St. Louis, Vice-Presidents; Miss Rose Kaltenbach, Erie, Pa., Recording and Corresponding Secretary; Mrs. Rose Karle, Erie, Pa., Financial Secretary; Mrs. Mary Neef, Springfield, Treasurer; Miss Cecilia Muehl, Dubuque, Iowa, Historian; Rev. Raphael Wittig, S. D. S., St. Nazianz, Wis.; Rev. Herman J. Mandry, O. S. B., Richardson, N. D.; Rev. Chas. Moosmann, Pittsburgh, Pa.; Mrs. Mary Koudelka, Cleveland, Ohio; Mrs. B. T. Costello, Indianapolis, and Mrs. B. T. Haage, New York, members of the Executive Board. The membership of the Union now totals roughly 50,000.

### Convention of C. W. U. Section, New York, Ratifies Constitution

One of the more important transactions of the convention of the Catholic Women's Union, Section New York, held on August 31 to September 2 in Schenectady jointly with the annual convention of the New York State League, was the adoption of a revised constitution, which harmonizes with the constitution of the major organization. The delegates held separate sessions on Monday and Tuesday, while on the opening day they participated in the session of the League.

Brief addresses were delivered in the course of the sessions by Rev. Joseph Henrich, of Syracuse; Mr. Alois J. Werdein, of Buffalo, and others. The resolutions adopted by the convention deal with women in industry, immodest fashions, illicit birth control, objectionable motion pictures. The elected officers are: Spiritual Advisor: Rev. Joseph Henrich, Schenectady; President: Mrs. Clara Thries, Buffalo; Vice-Presidents: Miss Louise Meyers, Rochester; Mrs. Susanna Dengler, New York; Mrs. Adeline Dietz, Utica, and Mrs. Elizabeth Reuss, Schenectady; Financial and Corresponding Secretary: Mrs. Elizabeth M. Werdein, Buffalo; Treasurer: Miss Rose Hans, Albany; Recording Secretary: Mrs. Agnes B. Frank, Buffalo; Messenger: Mrs. Anna Kocher, Syracuse. According to reports submitted to the convention, more than one thousand members were gained for the organization during the past business year.

### Resolution Adopted by the Allentown Convention of the C. W. U.

#### I. The Peace of Christ and Catholic Women.

In his immortal Encyclical on the Peace of Christ through the Reign of Christ, our illustrious Pontiff, Pius XI., invites and urges all the children of his flock to co-operate with him for the purpose of restoring true and lasting peace to the peaceless world.

Realizing our great opportunities and the almost unlimited influence which Catholic women may exert in private and public life and primarily in the home, we, the members of the Catholic Women's Union, pledge ourselves whole-heartedly to labor incessantly and persistently for the re-establishment of peace among men.

#### II. Economy and Home Life.

Regretting that extravagance of the present age has also made inroads into our Catholic homes as evidenced by pleasure automobiles in families with scant means, expensive radios, victrolas, player pianos, etc., we urge all our members, and Catholics in general, to cultivate in their homes the spirit of contentment with moderate comfort in life, and to observe prudent economy in their households, ever mindful of the simplicity taught by Christ and exemplified in the lives of all the Saints, and so beautifully illustrated in St. Francis of Assisi and St. Elizabeth.

#### III. Dress Reform.

The Holy Father having refused audience to women scantily attired, and having offered a reward to Catholic women designing dresses for themselves and their children, which should be simple, modest, and at the same time attractive and sufficiently up to date, we go on record as promising our full co-operation for ourselves, in our homes and among those with whom we may come in contact.

#### IV. Respect and Reverence for Authority.

The increasing lack of respect for the authority of parents, the Church and the State, is very deplorable; especially is disrespect for parental authority encouraged by many theatrical shows, films, cheap literature and the so-called comic sections of our daily and weekly newspapers. These latter features especially undermine reverence for father and mother in the hearts of children and merit our whole-hearted condemnation.

On the other hand, we realize that parents themselves must be able to command the reverence of their children. Among the faults of which some parents are guilty and which they must overcome, if they wish to retain their dignity and the high regard of their children, we wish to name especially, 1 ignorance, 2 idleness, 3 want of charity, and 4 but not last—lack of self-discipline. Parents, who in speech, manner, dress, in the management of the home and business, are guilty of habitual negligence and slovenliness, cannot hold the regard of their children.

#### V. Away With Compromise.

There are too many evidences supporting our Holy Father's recent declaration, that we are living in the age of paganism, of new paganism.

It therefore behooves us, as Christian women, to set ourselves in direct opposition to this spirit and practice in dress and speech, in the management of our homes, and the rearing of children, by true Christian virtue. In all our relations with others we must live and conduct ourselves so that the absence of cowardly compromise will soon be observed and felt.

Christianity that does not mark its followers in a distinctive manner is not real Christianity. Christian women must excel in the domestic virtues, and their homes must become shrines in which such virtues are honored and cultivated and from which the weaknesses and vices of paganism are forever excluded.

#### VI. Birth Control.

Agitation by well financed organizations has thrown into the forum of public discussion a subject which we but reluctantly deal with in our resolutions. Yet the growing extent of the evil of Birth Control compels us to enunciate again our principles in this matter.



Birth Control in its modern and pagan significance flows from a disregard of fundamental natural laws, which cannot but have disastrous effects upon the individual addicted to this practice, upon the homes in which it has gained entrance, and upon the nation which has been infected by the contagion of its poison.

The Church, therefore, as custodian of all the natural laws, expressing through God's creation His exalted will, issues no arbitrary commands when calling attention to the sinfulness of this practice. She only performs her duty, and in doing so confers a signal service on mankind, the history but too clearly proves with respect to nations whose life has deteriorated through deterioration of its family life as a consequence of this pernicious practice. Vigilance has become so much the more necessary since the advocates of Birth Control have introduced even into Congress a legislative measure that would authorize the dissemination of information with respect to this vicious practice.

Feverish propagandism is being carried on to spread broadcast over the land literature on this subject and to induce the erection of Birth Control clinics in our larger cities. Confronted with this menace, we urge Catholic manhood and womanhood to be watchful without ceasing, to stand firm in the principles of Catholic teaching and to act courageously in the strength of their sacred conviction.

#### VII. Duty to Use the Ballot.

We declare it a most sacred duty for Catholic women to make conscientious use of the right to vote, to safeguard the interests of Church, home and country.

#### VIII. Promiscuous Bathing in Public Resorts.

There is in too many places a scandalous practice of permitting men and women to bathe promiscuously in public baths, at beaches and in natatoriums. If this custom prevails it will drain the marrow of the moral health of the people and will hasten its moral decay. Even pagans prohibited bathing by men and women in common, and truly Christians also ought to do so. In the name of common decency and Christian virtue, Catholic women ought to take a decided stand against this pernicious practice.

#### IX. Retreats.

Recognizing the truth of the oft-repeated statement that the soul of every reform consists in the reform of the individual, we Catholic women rejoice in the fact that opportunities for making retreats are becoming numerous in all sections of our country. We realize fully the importance of these spiritual exercises and urge our members to avail themselves most eagerly of these opportunities by patronizing such retreats wherever possible.

#### X. Travelers' Aid.

The manifold dangers threatening traveling and employment-seeking women being ever on the increase in our days, the Catholic Women's Union welcomes with sincere satisfaction the establishment of the so-called Travelers' Aid Societies in all industrial centers and larger cities. We request and urge our members everywhere to encourage, support and promote this important movement by active and self-sacrificing co-operation with all endeavors in this direction.

#### XI. Maternity Care.

Prenatal and postnatal care is of tremendous importance for the health and life of the mother and child. As compared with that of other countries, legislative action is still very deficient in the majority of the states of our country. In view of the fact that many married women are employed in gainful occupation, a fact that we must deeply deplore, we find it necessary to invoke the assistance of the government to afford the necessary protection to women before and after the birth of the child.

The Catholic Women's Union wishes to go on record as being strongly in favor of such legislation in all the states which are still remiss in this respect, and we urge our members to do everything in their power, through their legislative committees, to promote effective legislation for the protection of the health and life of mother and child.

## RESOLUTIONS

Adopted by the 68th General Convention of C.-V.

### XVII. IMMIGRANT WELFARE.

Since the new immigration laws are now effective, and accordingly immigration from Europe is on the increase, the Central Verein calls upon its affiliated bodies to renew their activities in the interest of these immigrants. We suggest that this can best be done by co-operating with the St. Raphael's Society or some similar organization abroad, furnishing them, through the St. Raphael Society, and the Leo House Committee in our own country, with full information regarding working conditions in various cities and farming opportunities in various sections, with land costs, soil possibilities, and climatic conditions. In addition to the above, information should be furnished regarding Church and school facilities, with the names and addresses of the Presidents of affiliated societies in the respective communities.

We recommend that the above information be compiled by the various state and district branches of the Central Verein and records kept so that they may be available when needed. An earnest effort should also be made to bring these immigrants, both men and women, into our local organizations, to aid them in becoming citizens, and in every way possible to further their spiritual and material well-being.

### XVIII. CLUBS FOR YOUNG MEN, AND THE KOLPING SOCIETY.

In view of the fact that thousands of our young men are lost to our movement and, in many cases, even to our Faith, because of the lack of young men's societies and club houses under Catholic auspices, the 68th annual convention of the Central Verein urgently recommends the establishment of adequately equipped institutions, wherever possible, for the intellectual, social, and physical advancement of our Catholic youth.

We further heartily commend the splendid work being done by the Kolping Society of America and its various branches, and reiterate the necessity of establishing Kolping Houses, especially in our ports and in the industrial centers of the country, as affording to our Catholic young men, while withdrawn from the influence of their parents, the atmosphere of a Christian home life and assistance in the advancement of their material welfare.

### XIX. CATHOLIC MEDICAL GUILDS.

The Central Verein has always manifested the greatest interest in organic activity. It sees in it the most social means of solidaric strength, be it for the personal improvement of the individuals, be it for the economic defense of the group, be it for moral protection. For that reason we not only take cognizance of the Guild of Catholic Physicians of England and of its quarterly, "The Medical Guardian," published in the interest of moral and scientific instruction, but also recommend similar undertakings, as well as the periodical itself, to the Catholic physicians of America.

### XX. BUILDING AND LOAN ASSOCIATIONS.

Since Building and Loan Associations have proven themselves so successful and helpful, encouraging thrift and the ownership of homes, we recommend to our members to do what lies in their power to further existing associations and to organize new ones in those localities where a need for their establishment exists.

In June, 1923, the C. V. called the attention of the secretaries of all societies affiliated with the C. V. in the rural districts of the grain-growing states to the necessity of eradicating barberry bushes. Black Stem Rust, so much feared by farmers, thrives in the early spring on the barberry. In Denmark, where this bush may no longer be planted, grain rust has stopped to be a menace. In one Michigan county at least a campaign to eradicate the barberry was recently carried out with the assistance of six men from the State Agricultural College. The Bureau will gladly furnish further information on this subject.



## Aus dem C. B. und der C. St.

Ht. Rev. G. B. Seer, Prot. Ap., Dubuque, Ia.  
 R. Rev. Dr. Jos. Sch., Columbus, O.  
 Chas. Korz, Butler, N. J.  
 Rev. Theo. Hammeke, Reading, Pa.  
 Rev. Wm. Engelen, S. J., Toledo, O.  
 Rev. A. J. Münch, St. Francis, Wis.  
 Joseph Matt, St. Paul, Minn.  
 R. D. Zuenemann, St. Paul, Minn.  
 G. B. Dielmann, San Antonio, Tex.  
 F. P. Kenfel, St. Louis, Mo., Leiter der C. St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Nicht klagen, nicht jammern oder andere anschuldigen, sondern besser machen und das Rad der Zeitgeschichte vorwärtsdrehen! Arbeiten, kämpfen, und opfern heißt es für den Sieg der christlichen Kultur! Die Zukunft wird das reifen, was die Gegenwart sät!

Dr. Alois Sudal.

### Und wir zaudern!

Ein altes deutsches Sprichwort erklärt: „Die alten Propheten sind todt, den neuen glaubt man nicht.“ Daran erinnert man sich unwillkürlich, wenn man in den Schriften ernst denkender Männer des 19. und 20. Jahrhunderts Beweise genug findet, daß deren Urheber unserer Zeit und Kultur in wahrhaft prophetischer Weise ihren Ausgang vorausgesagt haben, ohne daß die Zeitgenossen ihnen Beachtung geschenkt hätten.

So erklärt der spanische Staatsmann Donoso Cortes, der die geistigen und sozialen Strömungen der neueren Zeit vom katholischen Standpunkte aus beurtheilte, in einem zu Berlin am 16. Juli, 1849, geschriebenen Briefe: „Ja, die europäische Gesellschaft stirbt; ihre Extremitäten sind schon kalt und ihr Herz wird es bald sein. Wißt ihr aber, warum sie stirbt? Sie stirbt, weil sie vergiftet ist. Sie stirbt, weil ihr, nachdem Gott sie gebildet hatte, um mit katholischem Mark genährt zu werden, statt dessen Quacksalber den rationalistischen Gifstoff als Speise verabreicht haben. Sie stirbt, weil der Mensch nicht vom Brode allein lebt, sondern von jedem Worte, das aus dem Munde Gottes kommt, und weil deshalb die Gesellschaften nicht durch das Schwert allein umkommen, sondern auch durch jedes antikatholische Wort, das aus dem Munde der Philosophen kommt. Sie stirbt, weil der Irrthum tödtet, und weil diese Gesellschaft auf Irrthümern aufgebaut ist.“\*)

Fünfzig, sechzig Jahre lang nachdem diese Ansicht vorgetragen worden, war die Mehrzahl der Bürger europäischer Staaten bereit, solche Anschauungen zu belächeln, wenn nicht gar sie zu verhöhnen. Europa und seine Kultur schien ihnen im fortwährenden Aufstiege begriffen, und das Ende der Entwicklung, des Fortschritts in weite Ferne gerückt zu sein. Heute denkt und empfindet man dort drüben allgemein anders. Schon setzen ernste Männer der abendländischen Kultur den Grabstein. In ergreifender Klage besingt D. Sprengler Europas Ende. Ein katholischer So-

ziologe, Prof. Franz Zach, erklärt: „Wir leben einer furchtbar ersten Zeit. Der Schlag der Wehr kündigt die erste Stunde! Wir stehen vor einem Abgrund . . .“\*\*)

Eine solche Anschauung hegen in Europa fast alle ernstdenkenden Männer. Wir gebärden uns in unserem Lande dagegen als wenn uns das alles nicht anging, als ob Amerika nicht zu jenem Kulturkreis gehörte, der vom Untergang bedroht erscheint, als ob nicht auch wir den Irrthümern, die Europa's Unglück verschuldet haben, huldigten.

Dabei find auch an uns die vorher angeführten Worte des edlen Donoso Cortes gerichtet. Auch die amerikanische Gesellschaft ist auf Irrthümern aufgebaut, auch sie stützt sich auf jenen Liberalismus, der Europa zu Grunde gerichtet hat. Doch gerade das will die Masse nicht erkennen. Der alten Welt Thorheit und Verblendung, Sünde und Schande ist allzuoffenbar; daß wir dieselbe Straße dahineilen, auf der sie in ihr Unglück lief, würden die wenigsten zugeben. Der Ausspruch Donoso Cortes: „Die Gesellschaft verloren“ kann und darf sich ja nicht auf uns beziehen. Allerdings ist die Rettung noch nicht ausgeschlossen, wie sie auch für Europa keine absolute Unmöglichkeit war. Die Frage ist nur, ob diese Gesellschaft sich retten will! Der edle Spanier sprach zu seiner Zeit die Ansicht aus, es sei offenkundig, daß die europäische Gesellschaft „sich nicht retten wolle“.

Man werfe einen Blick auf die Umwelt, in der wir leben, und es wird vor allem jedem tiefer Denkenden die ungeheuerliche Gleichgültigkeit auffallen, mit der die große Mehrzahl der Bürger unseres Landes die in so auffallender Weise sich kundgebenden Symptome der Zersetzung betrachtet. Und bringt man tiefer genug ein in die Erscheinungen des Lebens dieser Gesellschaft, so wird man geneigt sein, zerknirschtes Herzens mit dem spanischen Staatsmann auszurufen: „Es giebt kein Heil mehr für die Gesellschaft, weil wir unsere Kinder nicht mehr zu Christen erziehen wollen, und weil wir selbst keine wahren Christen sind.“

Aus der Zahl jener, die noch vor wenigen Jahren mit ausgesprochener Hoffnungsfreudigkeit in die Zukunft unseres Volkes geschaut, erklären heute einzelne ihre Befürchtung, daß wir uns römischen Zuständen nähern. Leid macht man sich nicht auch zu gleicher Zeit klar, welches die Wurzeln dieser Uebel sind und warum alle die kleinen Heilmittel, die man da anwendet gegen die Wunden der Zeit, nichts helfen wollen. Und die Katholiken, die eine Antwort geben könnten auf diese Fragen, stellen sich scheu zur Seite oder ziehen mit im Zuge jener, welche die Götter des Tages auf ihrer Umfahrt durchs Land begleiten. Sie stellen sich taub selbst für die Worte ein Pius X., der als ein wahrer Prophet hineingestiegen wurde in unsere Zeit. Weil er wußte, daß Gott die Völker heilbar geschaffen, forderte er die Katholiken auf zur katholischen Aktion, ermahnte er sie, beherzigt einzutreten in den Kampf um die sittlich-religiösen Güter der Menschheit. Der Erfolg seiner Mahnung

\*) Donoso Cortes, Die Kirche u. d. Civilisation, München 1920, S. 27.

\*\*) Zach, F. Modernes oder christlichgermanisches Kulturideal? 2. H. Klagenfurt, 1924. S. VII.



er bisher bei uns nur ein dürftiger. Aber was soll es unserem Volke, unserem Lande werden, wenn der katholische Geist, der allein lebenspendende Geist, nicht alsbald wieder von neuem alles durchdringt, Familie, Gesellschaft, Staat, die Erziehung, die Regierung, die Gesetze, die Sitten und selbst die Gewohnheiten!

Donoso Cortes glaubte zu seiner Zeit, die Gesellschaft sterbe. Pius X. rief aus: Wenn es nicht gelingt, die Gesellschaft zu reformieren, so müssen wir an der Zukunft verzweifeln!

Wollen wir dabei die Hände in den Schoß legen, oder thun, was an uns ist, um auf dem Wege der katholischen Aktion mitzuarbeiten an der Rettung unseres Volkes aus Irrthum und modernem Heidentum, denen die Sünde und die Unnatur auf dem Fuße folgt? Noch ist es nicht zu spät, ihnen einen Mann entgegen zu setzen und die Erneuerung der bereits verwüsteten Heiligtümer zu unternehmen. Das Schicksal Europa's, das Donoso Cortes in so durchdringender Weise recht gegeben hat, warnt uns jedoch, daß man solche Aufgaben nicht auf unbestimmte Zeiten hinauschieben darf. Hat das Gift des Unkrautes erst einmal alles verseucht, alle Organe der Gesellschaft erfaßt, so giebt es für sie keine Hilfe mehr. Das Christenthum vermochte das alte Rom nicht zu retten; dieses brach zusammen, nachdem es die ihm bewährte Frist, sich zu retten, hatte unbenutzt verstreichen lassen.

J. P. K.

### Beshalb nicht mehr weltliche katholische Krankenpflegerinnen unseres Stammes?

Weltliche katholische Krankenpflegerinnen sind sehr erwünscht. Leider wenden sich diesem edlen Berufe nur verhältnismäßig wenige Mädchen aus deutschen katholischen Kreisen zu. Es waltet da ein gewisses Vorurtheil, den diese Beilen zerstreuen helfen möchten.

P. Georg Timpe widmet im ersten Heft der Zeitschrift „Die Getreuen“ (Januar-Februar, 1924) dem verstorbenen Gründer des deutschen Caritas-Verbandes ein Erinnerungsblatt. Der Verfasser berichtet, Prälats Lorenz Werthmann habe sich bei einem Besuch in London beim Besteigen der Untergrundbahn den Fuß gebrochen. Man habe den Verletzten in's nächste Krankenhaus, Guy's Hospital, gebracht, wo er ihn besucht habe. Er fand Werthmann nicht, wie erwartet, in einem Zimmer für sich allein, sondern in einem kleinen Krankenjaal. Er hatte es so gewünscht.

„Er wollte am eigenen Leibe,“ berichtet Vater Timpe, „die Krankenpflege für die einfachste Klasse erlernen. Soviel hatte er von der stillen Pflege der Kranken, der englischen Krankenpflegerinnen, gehört. Wie leicht, sagte er mir, „kann man als Katholik in Vorurtheil gegen weltliche Pflegerinnen bekommen. Ich muß sagen,“ ich höre es heut' noch, „sie sind, was eine Pflege angeht, ebenso gut. Ich bin froh, daß ich diese Erfahrung gemacht habe.“ Und dann erging es ihm über die neuen Berufsmöglichkeiten in ähnlichen katholischen Einrichtungen.“ So der Verfasser der Zeitschrift.

Schon weil die Ordensgenossenschaften in unserem Lande, die sich der Krankenpflege widmen, den an sie gestellten Anforderungen nicht entsprechen können,

wäre es so wünschenswerth, daß die Zahl der weltlichen Pflegerinnen eine Vermehrung erführe. Zudem bedürfen wir ihrer für gewisse Zweige der Krankenpflege, denen sich die Genossenschaften, wenigstens in unserem Lande, nicht widmen. Da ist nun einmal die ambulante Krankenpflege in Stadt und Land; sodann die Beschäftigung der „Visiting Nurses“. Vor allem aber fordern wir Krankenpflegerinnen im Interesse der Mütter. Außerdem ist es wünschenswerth, daß unter den Krankenpflegerinnen in unseren öffentlichen Anstalten stets ein der katholischen Bevölkerungszahl entsprechender Prozentsatz von Katholikinnen sich befinde. Daher müssen auch aus den Reihen der deutschen Katholiken unsres Landes Mädchen sich diesem Berufe widmen.

### „Arme Kinder.“

In Nummer 34 des laufenden Jahrgangs veröffentlicht die „Salzburger Kathol. Kirchenztg.“ unter der oben angegebenen Ueberschrift folgende Mittheilung:

Kommt ein 10jähriger Knabe in das Frauenkloster A. in Wien. Er hat von Mitschülern gehört, daß dort eine Tagesheimstätte für Knaben ist. Er eilte zu den hl. Sakramenten. Der Vater war konfessionslos geworden, auch die Mutter dazu gezwungen. Er war getauft, durfte aber keinen Religionsunterricht besuchen. Vater war beim Wiener Stadtschulrath um Dispens vom Religionsunterricht eingekommen. Zwei getaufte Schwestern waren gestorben. Sein 3-jähriger Bruder ist ungetauft, die Mutter will katholisch werden und das Kind taufen lassen. Aber der Vater darf nichts erfahren! O, Heiland, erbarme dich.

Nun wolle man nicht glauben, daß derartige Fälle nicht auch bei uns beobachtet werden. Fast wöchentlich, sicherlich öfters in jedem Monat, stößt die Fürsorgerin des St. Elisabeth Settlements auf Familien, deren Väter Frau und Kinder an der Ausübung der Religion verhindern. Dies ist vor allem auch ein Grund, warum die C. St. immer wieder auf die Nothwendigkeit der Anstellung solcher Fürsorgerinnen in ausgedehnten Großstadtpfarren hinweist und die Gründung von Settlements befürwortet.

### Hr. Anton Kahlich, weiland Präsident des Staatsverbandes Texas, gestorben.

In High Hill, bei Schulenburg, Texas, starb am 24. August Hr. Anton Kahlich, einer der Gründer des Staatsverbandes, dessen Präsident er mehrere Jahre war. Zur Zeit seines Todes war der Verstorbene Mitglied der Exekutive der Versicherungsgesellschaft, die mit dem Staatsverband eng verbunden ist. Beide Vereinigungen waren bei den Leichenfeierlichkeiten vertreten, wie denn auch eine Anzahl dem Staatsverband nahestehender Priester sich zu dem Begräbniß eingefunden hatte.

Vor 75 Jahren in Wahren geboren, kam Kahlich als junger Mann nach den Ver. Staaten. Er hat es durch Fleiß und Arbeit zu Ansehen und einem gewissen Wohlstand gebracht. Er war Direktor der First National Bank in Schulenburg. Außer der Wittve hinterläßt er sechs Söhne und fünf Töchter.

### Bernard J. Terbieten gestorben.

Ein überzeugungsstreues Mitglied des Staatsverbandes Arkansas ist am 31. Juli aus dem Leben geschieden. Hr. Bernard J. Terbieten, vor 57 Jahren in Fort Smith geboren und seither ununterbrochen



dort wohnhaft, erlag einem Schlaganfall, der ihn am 28. Juli getroffen hatte, nachdem er noch tags zuvor einer Versammlung des Distriktsverbandes Fort Smith beigewohnt hatte und als dessen Präsident gewählt worden war. Der Verstorbene hat wohl selten auf einer Generalversammlung des Staatsverbandes gefehlt. Seine Gattin war mehrere Jahre lang Präsidentin des Frauenbundes jenes Staates. Den Verstorbenen überleben die Gattin, drei Söhne und zwei Töchter, deren eine Benediktinerin ist.

## Aus den Staatsverbänden.

### Generalversammlung des Staatsverbandes Pennsylvanien.

Die heutige Versammlung des Staatsverbandes Pennsylvanien, die gleichzeitig mit jener des C. B. in Allentown tagte, begnügte sich aus Rücksicht auf die darauf, nur die allernothwendigsten Angelegenheiten zu erledigen. Die Verhandlungen wurden so eingerichtet, daß die Delegaten so wenig als möglich behindert sein sollten, sich an den Verhandlungen der C. B. Konvention zu betheiligen; daher wurden die Geschäftssitzungen des Staatsverbandes am Sonntag Nachmittag zwischen dem Mittagessen und der Massenversammlung, und am Montag Abend während der Massenversammlung der Frauen abgehalten.

Die Konvention wurde gegen 1 Uhr am Sonntag Nachmittag vom Staatsverbandspräsidenten John C. Loibl eröffnet, in Anwesenheit zahlreicher Delegaten und mehrerer Priester. Verlesen wurde ein überaus herzliches Glückwunschschreiben des Bischofs von Pittsburg, des hochw. Hugh Boyle. „Gewiß könnte keine Gruppe, heißt es darin, „von katholischerem Geiste erfüllt sein, oder eifriger wirken zur Ehre Gottes und zum Wohle des Nächsten, oder auf einen höheren Grad der Treue den Bürgerpflichten gegenüber Anspruch erheben.“ Ein weiteres Schreiben, das der hochw. Kardinal Dougherty, Erzbischof von Philadelphia, an den Kommissarius des Verbandes, Rev. G. J. Steinhagen, gerichtet hatte, gewährte der Versammlung die Versicherung des Wohlwollens Sr. Eminenz und die Zusage, für ein weiteres Jahr als Protektor des Verbandes fungieren zu wollen. In seiner Jahresbotschaft berichtet Staatsverbandspräsident Loibl über seine Agitationsthätigkeit, über die Veranstaltung von Versammlungen und Feierlichkeiten durch die Lokalverbände und die Sammlung für den C. St. Stiftungsfonds. Er fordert außerdem dazu auf, die übliche Jahresgabe von \$1500.00 zum Unterhalt der C. St. aufzubringen, während er andererseits die Veröffentlichung wenigstens einer erklärenden Schrift über den Staatsverband und seine Thätigkeit empfiehlt. Recht interessante Berichte wurden über die Thätigkeit in den Lokal- und County-Verbänden erstattet, so von Hrn. A. J. Zeitz für den Philadelphia Distrikt, R. Stifter, für den Allegheny County Zweig, R. Post, für den Schuylkill County Verband, J. Rads, für den Scranton Zweig, R. C. Wiederkehr, für Blair County, R. Greiß, für Wyoming County, und Hrn. Rud. Klein für den Lehigh-Val Verband. Kurze Ansprachen hielten die hochw. Herren G. J. Steinhagen, Th. Hammel und J. Weierschmidt, C. St. A.

In der Schlußversammlung wurden elf Vereine in den Staatsverband aufgenommen. Nicht geringe Freude löste ein Schreiben des hochw. Msgr. G. J. Goebel, Protektors des Allegheny County Verbandes aus, in dem dieser die Leistungen des Staatsverbandes in der Vergangenheit würdigte, mit dem Zusatz: „Es steht uns aber in der Zukunft noch größere Arbeit bevor. Mögen die Vereine fortfahren, mit der gleichen Energie und gutem Willen die Rechte unserer lieben Mutter, der Kirche, zu verteidigen.“ Hr. Ror. Präsident des C. B., ermunterte die Delegaten in einer kurzen Ansprache zur Mitarbeit mit dem Staatsverband und dem C. B., und lenkte die Aufmerksamkeit auf einzelne Aufgaben der Kleinarbeit. Das Komitee für die Sammlung für den C. St. Stiftungsfonds berichtete, daß an dem Pennsylvanier Anteil noch \$14,000.00 fehlen, und em-

pfahl dringend die Vollendung der Sammlung. Auf Empfehlungen des Präsidenten eingehend, bekräftigte die Versammlung die Ernennung von Vertrauensmännern in den einzelnen Gemeinden, den Besuch sämtlicher Vereine im Laufe des Jahres durch Beamte des Staatsverbandes oder doch wenigstens durch jene der Lokal- oder County-Verbände, und die Betheiligung an allgemeineren deutschamerikanischen Bestrebungen. Ferner stimmte man der Anregung des hochw. Th. Hammel bei, für den Anschluß der deutschen Gemeinden und für die Gewinnung der Jungmannschaft für die Bewegung zu agitieren. Die Versammlung nahm die Einladung des hochw. Vater Hammel an, die nächste jährige Konvention in Reading abzuhalten. Die Beamtenwahl hatte folgendes Ergebnis: Rev. G. J. Steinhagen, Phila., Geistl. Rathgeber; John C. Loibl, Pittsburg, Präsi.; Harold Ganter, Reading, und Louis J. Annas, Allentown, Vize-Präsidenten; R. W. Kersting, Pittsburg, Prot. Sekr.; John Wiesler Jr., Phila., Ror. und Finanz-Sekretär; H. A. Becker, Bethlehem, Schatzmeister. Ernannt wurden A. J. Zeitz, Phila., Frank Stifter, Carnegie, J. August Miller, Allentown, R. Haas, Ashland, H. Glaser, Wilkes-Barre, Aug. Greiß, Williamsport, und R. C. Wiederkehr, Mitglieder der Exekutive; Leonard Boehm, Pittsburg, Vorsitz der Legislativ-Ausschusses; John Eibel, Bellevue, Vorsitz der Preis- und Propagandakomitees.

### Generalversammlung des Staatsverbandes New Jersey nimmt erfolgreichen Verlauf.

Ein an Belehrung reiches Programm war für die 30. Generalversammlung des Staatsverbandes New Jersey, die am 31. August und 1. September in Jersey City tagte, aufgestellt worden. Die Vorträge, die Beschlüsse, die Berichte der angeschlossenen Vereine und Zweigverbände bildeten so zu sagen ein einheitliches Ganzes. Einer der bemerkenswertheiten Vorträge war jener des Hrn. Wm. Grant, von Jersey City, der gegen das Amendement zur Bundesverfassung, das dem Kongreß weitgehende Rechte zur Beschränkung der Kinderarbeit einräumen soll, eintrat, welche Forderung auch den Beschlüssen einverleibt wurde.

Nach der Begrißung der Delegaten am Sonntag Morgen in der St. Nikolaus-Halle durch den Präsidenten des Lokalkomitees, Hrn. Joseph M. Koettinger, und der Ernennung der üblichen Ausschüsse, wohneten die Teilnehmer, einschließlich der zur Konvention des Frauenbundes erschienenen Damen, einem feierlichen Hochamte bei, das der hochw. John Weiland, Pfarrer der Gemeinde, unter Assistenz zelebrierte. Zu der Festpredigt hatte der hochw. P. Milian, O. M. Cap., von New York, den Text gewählt: „Und er nahm ihn in die Herberge und sorgte für ihn“; der Redner knüpfte daran praktische Anwendungen für die caritative Betheiligung der Mitglieder an. Daß der Staatsverband sich eifrig einer organisierenden und belehrenden Thätigkeit widmet, verräth der in der Nachmittagsversammlung verlesene Jahresbericht des Präsidenten. Unterstützung des Missionswerks, Agitation für Besteuern zur Deckung der Kosten des Nebraskaer Sprachenprozesses und der Kosten des Kanonisationsverfahrens Pius X., die Sammlung für den C. St. Stiftungsfonds, Bekämpfung gefährlicher Geseßvorlagen, das sind, neben der Organisationsarbeit, einige der Leistungen, die Präsident Louis Seiz in seiner Botschaft hervorhebt. Hr. Seiz bekräftigt eine Revidierung der Satzungen des Verbandes, damit der Beitritt und die Mitarbeit dem jüngeren Elemente erleichtert und anziehender gemacht werde. Aus dem Berichte erhellet außerdem, daß aus New Jersey dem C. St. Stiftungsfonds bisher \$4,523.45 zugeflossen sind. Somit hat dieser Staatsverband bereits mehr als seine Quote aufgebracht. Man will jedoch weiter sammeln, so daß mindestens \$5,000.00 zusammenkommen. Der Hudson Co. Verband, der Essex County Verband, der St. Michaels-Verein in Elizabeth erstatteten günstige Berichte über Kleinarbeit im engeren Kreise und öffentliche Versammlungen mit belehrenden Vorträgen. — In der Massenversammlung am Abend sprach der hochw. Msgr. J. Sheppard, Generalvikar und Vertreter des hochw. Bischofs O'Connor, über die Stellung der Katholiken gegenüber der antikatholischen Bewegung; den englischen Vortrag



Alt Hr. Joseph J. Presladisch über „The Spirit of Constitutional Liberty“; die deutsche Festrede der Leiter der C. St., Fr. P. Kestel, der über die religiöse und kulturelle Mission der deutsch-amerikanischen Katholiken sprach.

Am zweiten Konventionstage hielten die Delegaten zur Versammlung des Frauenbundes eine Sonder Sitzung ab, nach deren Beendigung die letzte Geschäftsitzung des Staatsverbandes eröffnet wurde. Die in dieser Versammlung angenommenen Beschlüsse behandeln: Schutz der von der Versammlung gewährten Rechte, Schutz den Pfarrschulen, Schutz der Vorrechte des Bundesobergerichts, Kinderarbeit-Amenement, Treue zur Kirche. Der Leiter der C. St., der in der Versammlung der Frauen referiert hatte, sprach in dieser Sitzung über die Arbeiten der C. St. Als nächstjähriger Versammlungsort wurde West New York gewählt, die endgültige Bestimmung jedoch der Exekutive überlassen, da noch Rücksprache mit dem hochw. Herrn Pfarrer genommen werden muß. Die erwählten Beamten sind: Rev. C. F. Schulte, Pfarrer, Geistlicher Berater; L. M. Seiz, Präsident; H. Keller und Jos. M. Roettinger, Vize-Präsidenten; Chas. J. Reetz, Finanz-Sekretär; Kaspar Schwarz, protokollierender Sekretär; John Kopsch, Schatzmeister; M. G. Fuller, Marschall.

### Generalversammlung des Staatsverbandes Californien verbunden mit Jubiläumsfeier.

Fünfundzwanzig Jahre besteht der Staatsverband Californien, fernab von der Mehrzahl seiner Mitkämpfer im C. B., aber eng mit ihnen im Geiste verbunden. Diese kleine, aber tapfere Schar beging nun in gegenwärtigen Jahre das silberne Jubiläum des anderen Staatsverbandes. Feier und Generalversammlung währten drei Tage; Festplatz war die St. Bonifatius-Gemeinde in San Francisco, während die achtjährige Generalversammlung in der Mariengemeinde in San Jose tagen wird.

Die Feier wie die Tagung wurde eingeleitet mit einem feierlichen Amte, das der hochw. Raphael Fuhr, Los Angeles, unter Assistenz der hochw. Patres Gottfried Hoelters, J. M., als Diakon, und Pius Niermann, D. F. M., als Subdiakon gelebte. Die Festpredigt über die Bedeutung des Laien-Apostolats hielt der hochw. P. Ethelbert Tourney, J. M. Eine Anzahl kath. Männer- und Frauenvereine der Stadt und Umgegend nahmen an der Feier teil. In der Nachmittags um halb 3 Uhr durch den Präsidenten Robert Trost eröffneten Geschäftsversammlung wurden Routinegeschäfte erledigt, und gegen Abend waren die Delegaten Gäste in einem Festessen, das der Frauenverein der Gemeinde in der Gemeinde-Halle auftrug. Der Abend war für die Festversammlung mit Redeaktus bestimmt, bei dem die folgenden mitwirkten: Hr. John A. Werner, Festpräsident, einleitende Ansprache; Rev. P. Martin Knauff, D. F. M., Pfarrer, Bewillkommungsrede; Hr. Robert Trost, Präsident des Staatsverbandes, Ansprache; Rev. Oswald Miller, J. M., San Jose, Festrede; Rev. Raphael Fuhr, Los Angeles (Delegat zur C. B. Versammlung), Festrede; Hr. Wm. Osterloh, Ansprache; Rev. P. Gottfried Hoelters, D. F. M., Kommissarius, Schlußansprache. Der St. Bonifatius-Kirchenchor und ein Orchester trugen mehrere Gesangs- und Instrumentalnummern vor.

Auf das feierliche Amt für die Verstorbenen des Verbandes, das der Kommissarius Rev. P. Gottfried Hoelters, J. M., am Montag gelebte, folgte eine weitere Geschäftsversammlung, die sich in der Hauptsache mit den Beschlüssen der einzelnen Vereine, die im Durchschnitt günstig urteilten, befaßte. Außer für die Gewinnung neuer Mitglieder haben die Vereine ihre Bestrebungen für das deutsche Volkswerk fleißig fortgesetzt. Der Nachmittag war einem Ausflug gewidmet, und der Abend Komiteesitzungen. Eröffnet wurde in der Schlußsitzung der Konvention am Dienstag u. a. die Veröffentlichung eines Verbandsorgans; beschlossen wurde, ein solches Blatt herauszugeben. Ferner bestimmte diese Versammlung, daß die Zahl der Mitglieder des Legislativkomitees um das Dreifache erhöht werden solle. Die gewählten bzw. wiedergewählten Beamten sind: Rev. Gottfried Hoelters, D. F. M., Kommissarius; Rev. Martin Knauff, D. F. M., stellvertretender Kommissarius;

rius; Hr. Robert Trost, San Francisco, Präsident; Hr. Math. Schirle, San Jose, Hr. Theo. Bußmann, Los Angeles, Hr. Martin G. Meyer, Sacramento, Vize-Präsidenten; Hr. J. A. Burchans, San Francisco, protokollierender Sekretär; Hr. Albert J. Miller, Oakland, Korresp. und Finanz-Sekretär; Hr. A. J. Kraemer, San Francisco, Schatzmeister; die Herren Aug. Willoh, Jos. Scheid, beide von San Francisco, und John W. Stromberg, Oakland, Direktoren. Die Feier kam mit einem Bankett zum Abschluß.

### Weiterer Ausbau der Distriktsverbände auf der Generalversammlung des Staatsverbandes Arkansas beschlossen.

Die am 7. und 8. September zu Scranton abgehaltene 34. Generalversammlung des Staatsverbandes Arkansas vernahm nicht nur, daß im verfloffenen Jahre 7 neue Vereine dem Verbandszugeführt und daß vier Distriktsversammlungen abgehalten worden seien, sondern beschloß auch für die Zukunft den weiteren Ausbau der Distriktsverbände und die Veranstaltung einer Reihe von Versammlungen dieser Verbände. Ferner ist beachtenswert, daß die Beamten, bzw. die Mitglieder des Einwanderungs-Komitees, ein Fest, das als Einwandererführer dienen soll, zum größten Theil vollendet haben und daß die Mehrzahl der Vereine die in dieser Sache an sie gerichteten Fragebogen beantwortet hat. Die nächste Jahresversammlung wird in Subiaco stattfinden.

Der hochw. P. Peter Post, O. S. B., und seine Pfarrangehörigen in Scranton und Prairie View, mit dem St. Ignatius Unterstützungsverein in Scranton an der Spitze, hatten in vorzüglicher Weise Vorkehrungen getroffen für die Unterbringung und Bewirtung der Teilnehmer, die in stattlicher Anzahl erschienen waren. Wiederholt gelangte die Ansicht zum Ausdruck, es sei dies die bestbesuchte Konvention gewesen, die der Verband bisher abgehalten. Der Besuch von Seiten der hochw. Geistlichkeit wurde in etwa dadurch beeinträchtigt, daß die Versammlung am Sonntag und Montag, anstatt wie üblich am Montag und Dienstag, stattfand. Vereine aus 25 Städten und Ortschaften hatten Delegaten entsandt. Eröffnet wurde die Versammlung in der üblichen Weise am Sonntag morgen, worauf die Teilnehmer in Parade zur Kirche schritten unter den Klängen der Kapellen von Morrisson Bluff und Shoal Creek. Das feierliche Hochamt gelebte unter Assistenz der hochw. P. Maurus Rohner, O. S. B., von Little Rock; die Predigt hielt Rev. P. Benedict Vordering, O. S. B., von Subiaco. In der Nachmittags Sitzung unterbreitete der Präsident, Hr. Jos. De Clerk, Little Rock, seinen Jahresbericht, in dem er einen Ueberblick bot über die Tätigkeit der Beamten, sowie des Vigilanz-Komitees, des Komitees für Einwandererfürsorge, die Sammlung für den C. St. Stiftungsfonds und die Veranstaltung von Distriktsverbandssammlungen. Seine Empfehlungen gingen u. a. dahin, die Arbeiten des Vigilanzkomitees zu fördern, die Sammlung für den C. St. Stiftungsfonds dem Ende zuzuführen, und auf dem im verfloffenen Jahre beschrittenen Wege weiterzuarbeiten für den Ausbau und die Stärkung der Vereinigung. Mit gespannter Aufmerksamkeit lauschten die Anwesenden dem Bericht über die Generalversammlung des C. B., den der Delegat, Hr. Theo. Arnold, Staatsverbandsssekretär, erstattete. Man hatte ferner für die Nachmittagsversammlung einen Redner gewonnen, der, als Vertreter des Landwirtschaftsamts, über die Farmerfrage referieren sollte, der aber am Erscheinen verhindert war. An seiner Stelle referierte Hr. Fritz Sieber, Little Rock, Sekretär der Catholic Benevolent Society, über diesen Verein. In der Massenversammlung am Abend sprach Hr. A. Brockland, Vertreter der C. St., über die kath. Vereinsbewegung, den C. B. und die C. St. Anknüpfend daran betonte Rev. P. Kladius Dechle, O. S. B., Albus, die Bedeutung der C. St. für die Vereinsbewegung. Hr. Sieber trug mehrere Lieder vor, wie denn auch der Kirchenchor und eine Klasse von Schulkindern mehrere Lieder und Deklamationen zum Vortrag gebracht hatte.

In der Versammlung am Montag, der ein Hochamt vorausgegangen war, beschloß man, die Kopfsteuer von 35



Cents beizubehalten. Einer der von dieser Versammlung angenommenen Beschlüsse, die jene der C. B. Versammlung in Allentown einschließen, verurtheilt die Verbreitung falscher Darstellungen geschichtlicher Thatfachen durch Schulbücher und fordert zum Vorgehen gegen die Verwendung solcher Bücher auf; ein anderer befürwortet die Ausbreitung der Sparbewegung der Cath. Benevolent Association. Des weiteren wurde ein Ausschuss mit der Untersuchung eines Kolonisationsprojekts in Chicot County beauftragt. Die Wahl hatte die Ernählung folgender Beamten zur Folge: Geistlicher Rathgeber: Rev. Peter Post, O. S. B., Scranton; Präsident: Jos. H. De Clerck, Little Rock; Vize-Präsident, A. W. Gehlb, St. Smith; Sekretär: Theo. J. Arnold, Little Rock; Schatzmeister: Leo Hammer. Zwei Priester wurden als Delegaten zur Generalversammlung des C. B. gewählt, Rev. Peter Post, O. S. B., Scranton, und Rev. W. J. Kordsmeyer, Bigelow P. O. Die Versammlung kam mit einer kurzen Andacht, Segen und dem Singen des Großer Gott zum Abschluß.

### Generalversammlung des Staatsverbandes Iowa.

Die diesjährige Generalversammlung des Staatsverbandes Iowa war nach Des Moines einberufen worden, wo sie am 9. und 10. September, während der der National Conference of Catholic Charities gewidmeten Woche also, tagte. Einem in der „Daily American Tribune“ veröffentlichten Bericht zufolge nahm man von irgendwelchen Veranstaltungen Abstand, mit Ausnahme eines Festgottesdienstes und der nöthigen Geschäftsversammlungen. Dagegen nahmen die Delegaten soviel als möglich theil an den Versammlungen der Karitaskonferenz.

Das erwähnte Blatt führt eine Ansprache des hochw. P. Joseph Forst, O. F. M., Dubuque, gehalten in einer der Versammlungen des Staatsverbandes, im Wortlaute an. Der Redner behandelte das Thema: „Die Welt, in der wir leben.“ Laut derselben Quelle wurden die bisherigen Beamten wiedergewählt, nämlich: Kommissarius: Mt. Rev. Mgr. George W. Heer, Prot. Apost. Dubuque; Präsident: B. Rev. F. W. Brune, Alton; Vize-Präsident: Sr. Theo. Rangel, Le Mars; Sekretär: Rev. Joseph Schultes, Armstrong; Schatzmeister: Sr. Edgar Willing, Dubuque; Direktoren: Rev. August Foerster, Carroll, Rev. Jos. Steiger, Earlton, Rev. Arnold Voeding, Dubuque, Rev. Matthias Stein, O. S. B., Burlington, Sr. A. Tashaller, Le Mars, Sr. Fred. Jreking, New Vienna.

### Beschlüsse der 68. General-Versammlung des C. B.

(Schluß).

#### XV. Sozialversicherung.

Obgleich die meisten Staaten stetigen Fortschritt verzeichnen können in dem Ausbau der Arbeiter-Unfall-Entschädigung, befürworten wir die weitere Ausdehnung solcher Gesetze in der Absicht, neuen Verhältnissen gerecht zu werden; wir bestätigen von neuem frühere Erklärungen zu Gunsten der Alters- und Arbeitslosen-Versicherung. Wir wünschen aber, daß solche Versicherung, soweit es eben möglich ist, durch die gegenseitige, die genossenschaftliche Hilfe gewährleistet werde, unter geeigneten Gesetzen, die die Verwaltung und Ausführung regeln.

Ferner empfehlen wir die weitere Ausdehnung des Systems freier Arbeitsnachweise, sowohl unter staatlicher Regide als auch unter jener der Bundesregierung, und die Ausführung, wenn immer möglich, von öffentlichen Arbeiten als Nothstandsarbeiten in Zeiten der Arbeitslosigkeit.

#### XVI. Die Farmerfrage.

Die Geduld der Farmer unsres Landes ist ohne Zweifel auf eine harte Probe gestellt worden. Sie erhalten keineswegs die Belohnung für ihre Arbeit, auf die sie Anspruch haben. In allzu vielen Fällen bildet ihr Einkommen nicht einmal einen zum Lebensunterhalt ausreichenden Arbeitslohn. In Vereinigung mit der produktiven Arbeit jeglicher Art sind sie die Opfer eines Systems, das Nichtproduzenten gestattet, unerbildeten Werthzuwachs einzu-

streichen durch Anwendung wucherischer Methoden, die schon so oft von der Kirche verurtheilt worden sind. Was solche Männer gewinnen, müssen andere verlieren. Dem sollte nicht so sein, weil ein solches Wesen unsittlich ist und dazu geeignet ist, zwei Klassen in der Gesellschaft zu schaffen, eine Klasse der Schwerverdienenden und ein permanentes Proletariat.

Während wir erwarten, daß sowohl die Einzelstaaten als auch die Bundesregierung das in ihrer Befugnis und ihrer Macht stehende thun, um die gegenwärtige Lage der Farmer zu erleichtern, möchten wir von neuem die Pflicht der Farmer betonen, zu zuverlässigen Mitteln der Selbsthilfe (wie Milchwirtschaft, Wechselwirtschaft usw.) und zur gegenseitigen Hilfe zu greifen, um ihre eigene Lage und jene der Landwirtschaft selbst, der wesentlichsten aller produktiven Betriebe, zu heben. Vor allem sollten sie dem Genossenschaftswesen nach dem Rochdale Prinzip ihre Aufmerksamkeit zuwenden. Dieses System hat sich als der Retter der Bauern Dänemarks erwiesen und hat jenen anderen Länder große Vortheile gebracht.

Da die Central-Stelle des C. B. beabsichtigt, Studienkurse über das Genossenschaftswesen auf dem Lande, ähnlich dem im verflossenen Februar in St. Louis, Mo., abgehaltenen, in verschiedenen Theilen des Landes zu veranstalten, fordern wir unsere Mitglieder, zu deren Besten diese Kurse eingerichtet werden, auf, sich die gebotenen Gelegenheiten zu Nutzen zu machen. Denn der genossenschaftliche Betrieb wird nur dann jenen, die sich ihm widmen, zum Segen gereichen, wenn sie seine Grundsätze und Methoden gründlich erkennen und gewissenhaft befolgen.

#### XVII. Einwandererfürsorge.

Da nun das neue Einwanderungsgesetz in Kraft getreten ist und infolgedessen die Einwanderung aus Europa zunimmt, richtet der Central-Verein wiederum die Aufforderung an seine Mitglieder, ihre Bestrebungen zu Gunsten dieser Einwanderer zu erneuern. Unserer Ansicht nach kann dies am besten geschehen durch Zusammenwirken mit dem St. Raphael's Verein oder einer ähnlichen Vereinigung in Europa, indem man ihnen durch den hiesigen Raphael's-Verein und das Leo Haus-Komitee möglichst vollständige Auskunft gewährt über Arbeitsgelegenheiten in den verschiedenen Städten und Gelegenheiten für die Niederlassung auf Farmen in verschiedenen Landesteilen, zusammen mit Auskunft über Bodenpreise, Eigenarten des Ackerbodens, Klima u. dgl. m.

Dazu sollte noch weitere Auskunft gewährt werden über Gelegenheiten zum Kirchen- und Schulbesuch, und ferner sollten Namen und Adressen der Präsidenten der angeschlossenen Vereine in den betr. Localitäten und Staaten mitgetheilt werden.

Wir empfehlen, daß die hier bezeichneten Auskünfte durch die verschiedenen Staats- und Distrikts-Verbände gesammelt und schriftlich niedergelegt werden, so daß sie zur Verfügung stehen. Erstliche Versuche sollen gemacht werden, jene Einwanderer, Männer und Frauen, zum Anschluß an unsere Vereine zu bewegen, ihnen bei der Erlangung des Bürgerrechts behilflich zu sein, und ihnen auf jede Weise zur Seite zu stehen zur Förderung ihres geistlichen und materiellen Wohlergehens.

#### XVIII. Jungmännerklubs und die Kolping-Gesellschaft.

Angeblickt der Thatfache, daß infolge des Mangels an lebenskräftigen Jungmänner-Vereinigungen und an Klubbhäusern für Jünglinge, unter katholischer Regide stehend, tausende junger Männer unsrer Bewegung und, in vielen Fällen, auch der Kirche verloren gehen, befürworten die 68. Generalversammlung des Central-Vereins dringend die Eröffnung zweckmäßig eingerichteter Anstalten solcher Art, wo immer möglich, für die geistige, körperliche und gesellschaftliche Förderung unsrer katholischen Jugend.

Ferner empfehlen wir auf das Herzlichste die prächtigen Leistungen der Kolping Society of America und ihrer Zweigvereine, und betonen von neuem die Nothwendigkeit, Kolpinghäuser vor allem in den Hafenstädten und in den Industrie-Mittelpunkten unsres Landes zu eröffnen, Stätten, in denen katholische junge Männer, die dem direkten Einflusse des elterlichen Heimes entrückt sind, mit der Atmosphäre eines christlichen Familienlebens umgeben werden und wo ihnen geholfen wird, ihr materielles Fortkommen zu fördern.